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THE ECCLESIASTICAL REVIEW

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THE CATHOLIC REFORMATION IN THE SIXTEENTH CENTURY.

THE great religious revolt of the sixteenth century which was to divide Western Christendom as it had never been divided before, was in part a moral revolt, in part an intellectual revolt, and in part a political revolt: nor can it be rightly understood unless these three aspects are kept in mind. A world-revolution was inevitable in any case even though Luther and Calvin had kept within the bounds of Catholic orthodoxy and Henry VIII had not been led astray by his amours. The medieval system as a system had at last broken down and was but a mockery of its former self and of the ideals of life it had sought to realize. The Holy Roman Empire was no longer even a respected phantom. The new national feeling had almost everywhere displaced the sentiment for a universal commonwealth of Christian peoples; intellectual activity in its more vital form had left the scholastic cloisters and passed over to the new Humanism: the community spirit in which medievalism had been fostered had given way to a rampant individualism. Neither the new nationalism, nor Humanism, nor the new Individualism were inherently evil things and unchristian. Rightly directed, they might have ushered in a new phase of Catholic civilization of unmixed benefit to the spiritual welfare of the Church. Medieval civilization was after all but a phase through which the Catholic world must pass to a richer future: it was certainly not the last word in Christian civilization. "The old order changeth, yielding place to new" is the law of all life in this imperfect world of ours. Change had to come and revolution was inevitable owing to the rigidity into which

the medieval system had fallen, rendering it incapable of assimilating new ideas and movements and responding to the vital needs of the time. Yet the secular revolution need not have become a religious revolution. That it did so become was partly due to the intimate alliance between religion and the secular system, but still more to the fact that religion in its institutional form had itself become secularized and so had lost its sanctity in the eyes of the people at large and in losing its sanctity had lost its moral authority. And for that the clergy and the religious orders were mostly to blame.

It is easy to prove—and to-day no serious student of history whether Catholic or non-Catholic will deny—that when the religious revolt came, it found most ardent support from those who had most to gain in temporal ambition and self-indulgence from a break with the Pope and the Church. It was certainly not in the interest of a deeper spirituality or purer morality that Henry VIII plunged England into schism, nor was it from any religious motive that Elizabeth made England a Protestant nation. The princes who supported Luther in Germany had but one end in view, to establish their tyranny over their petty states and the same purpose had Gustavus Vasa when he forced Protestantism on Sweden with the power of the sword. It was not for the sake of liberty or religion that Protestantism was made the State religion, but to satisfy the ambition of princes and the greed of the nobility who benefited by the confiscation of ecclesiastical property. As so frequently happens in times of revolution, the Protestant revolution of the sixteenth century was exploited by those who were clever enough to turn it to their own personal advantage: and the last thing these exploiters would have welcomed was a reformation which would have purged the Church of the abuses and corruptions that had marred her spiritual beauty and lessened her spiritual authority as this would have made the Church once again the recognized spiritual and moral power to whose judgments princes and nations must bow in matters affecting Christian morality. It was to the interest of the princes, as it was now become the principle of the National State, that the State should recognize no law but its own will—in other words, that it should become a non-moral power. That was the most radical political result of the religious revolution. Even the so-called Catholic States,

led by France, went over to the political heresy and retained their Catholic character only in an attenuated form. France as a State was French first and Catholic afterward under the new regime which began with Francis I and was carried forward by Richelieu. Undoubtedly it was the non-moral principles and frequently enough the immoral purposes of princes and nobles which established the Protestant Reformation in power and accounted for the diminished authority of the Church even in professedly Catholic States. Yet to stop at that would be to give a very superficial explanation of the great religious revolt. The National State came in the process of a very natural evolution of political ideas: in some sense it was a necessary evolution of the later medieval revolt against feudalism which had already set in in the thirteenth century. Yet, as we have said, it need not have become the non-moral and non-Catholic State it did become.

So too, there was no inherent reason in the new Humanism of the fifteenth century to make it eventually take the pagan character it assumed in the Italian Renaissance with its repercussion upon European thought generally.

We must face the facts if we are to derive any profit from the reading of history; and we Catholics more than others have need to face the facts if we are to benefit the Catholic cause in the world. For neither Luther nor Elizabeth nor any other Protestant adventurer could have overthrown the authority of the Church and broken up Catholic civilization, had not the power of the Church been already weakened by internal causes and the ground prepared for the revolt which followed by the failure of those who should have been the mainstay of the Catholic people, their leaders in thought and conduct. Both in thought and conduct, the leaders failed the people, and so left them the prey to wolves who devoured them.

The disease which sapped the spiritual vitality of the medieval Church was secularism in two of its most insidious forms—love of temporal power and wealth and intellectualism devoid of spirituality.

The spiritual failure of the later medieval schools—we refer to the theological schools—was almost the death-knell of medieval Catholicism. When the revolt came, there was not one schoolman in Christendom who could deal effectively with

the heretics in argument. Many there were who rushed into the fray and produced treatises which satisfied the schoolmen themselves and were hailed by them as a crushing reply to the heretical opposition. But the need of the time was not to satisfy the schoolmen but to convince the wavering multitude or at least to bring home to them that the argument was not altogether on the side of the heretical disputants. It was not until nigh upon three-quarters of a century had elapsed that the first schoolman appeared whose treaties compelled a reluctant world-wide respect in the opposite camp: and he was of the new line of schoolmen whom the revolt had brought into being. But by the time Blessed Robert Bellarmine wrote his *Disputationes de Controversiis* Protestantism was already fairly established. Had there been but one theologian of the character and mental calibre of Bellarmine when the revolt first began, the history of the revolt might have been very different from what it is. The outstanding quality of Bellarmine was that he understood the temper of his time and united to a keen intelligence that divine charity which alone gives true insight in dealing with men. But the products of the early sixteenth-century schoolmen are not conspicuous either for an understanding intelligence of the world around them or for divine charity. Thought in the schools had been cut off from the actual realities of life and from the deeper spiritual purpose of life: scholasticism had become a school-boy's playground when the schools were not regarded as the stepping-stone to some personal ambition. Even when the individual was actuated by some nobler purpose, the effect of the schools was to deaden the spirit or narrow his mental outlook. The general result was intellectual insincerity and a mental incapacity to see beyond the narrow walls of the schoolroom. What activity of thought there was of any real value, came from the inspiration of the new Humanism. To this we owe in part the priceless meditations of Thomas à Kempis.

But the schools in their eager quest for cheap speculative brilliance failed to assimilate the deeper purpose and sincerity of the early Humanist spirit, and so became more and more blind leaders of the blind, unheeding, or rather not comprehending, the warning of à Kempis.

It is hardly to be wondered at, that in the world at large, even the ecclesiastical world, theology was at a discount, and that those who aspired to any degree of intellectual culture sought it not in the theological schools but elsewhere. As Father Laynez complained to St. Ignatius, the cultured prelates at the Council of Trent knew little of theology. Live men—and the early sixteenth century was very much alive—are not attracted to effete sciences: and scholastic theology as taught in the schools at this period was in no sense a live science.

Thus it came about that what leading there was in religious intellectual life came not from the schools but from outside—whether the leading was orthodox or unorthodox: mostly in the early part of the century it tended toward unorthodoxy, driven thereto in part by the unsympathetic attitude of the conservative theologians who resented the challenge they were incapable either of understanding or of directing. The failure of the schoolmen at that critical moment gives food for thought; it is not to be overlooked or minimized by those who came after them.

Yet the failure of the schools was but a consequence of the general depression of the spiritual life brought about by the prevalent worldliness which had fastened upon the Church at large, and more particularly upon the clergy and religious orders. The ecclesiastical profession had in fact become little more than a secular profession whether within the cloister or in the ranks of the secular clergy. Men entered the cloister or the ecclesiastical profession not from any deep religious motive, but—to put it bluntly—because it provided an honorable maintenance at the least and, if one had ability, preferments which were not lacking in solid earthly emoluments. The hundredfold promised by our Lord to His disciples was taken in no spiritual sense. Not that the cloisters and the clerical estate, even at the worst, were lacking in saints and men of good will. Had it been so the Church would have been doomed indeed. The leaven was there which was eventually to purify the Church, but as a body, both religious and clergy, had come to anticipate their reward in this world, trusting in more or less blind fashion to its continuance in the next. How otherwise can one explain the pagan luxury of the Roman court, the unchurchmenlike lives of most of the bishops and higher clergy,

the laxity of the cloisters? And it was not merely that this worldliness had invaded private life within the sanctuary; it was the predominating force in public policy. Bishops were appointed not for the spiritual welfare of the diocese, but too frequently for purely political or family reasons: the diocese was not thought of save as a means to enrich the episcopal incumbent, who oftentimes never set foot in his diocese. So too with benefices of lesser rank. The Popes themselves had come to regard their temporal principality as of more concern than their spiritual office; and their family interests were a more immediate anxiety than the care of the Church. Monasteries and convents thought more of enriching themselves than of doing useful service for the souls of men. Nor were their consciences troubled at the incongruity of their aims. Secularism had become their religion and the sanction of their moral code: that was where the real evil lay. It was a state of things that might well fill the more spiritually minded with despair and unbalance the sensitive mind of a Savonarola. The miracle of grace is that all Western Christendom did not lose its faith.

Happily the leaven that was to bring about the Catholic Counter-Reformation was already at work before Luther affixed his ninety-five propositions to the door of the church at Wittenberg. It was manifesting itself both within the cloister and in the world at large. The latter years of the fifteenth century had seen the beginning of a new revival amongst the religious orders. Not only were new religious congregations founded, the most notable being the Order of Minims, but reform movements were taking place in the older orders; such as the Benedictine reform of Bursfeld in Germany and the reform of the Franciscan Discalceati in Spain; whilst in Florence, Savonarola had begun a reform amongst the Dominicans. The ground was thus prepared for the great revival of the religious life which took place in the following century. Outside the cloisters too religious piety was again blossoming with a renewed lustre like the early vernal flowers which betoken a new spring. The Blessed Nicholas von Flue was no isolated phenomenon amidst the degeneracy of the later fifteenth century. At the beginning of the sixteenth century, the revival of Catholic piety was everywhere manifesting itself in associations for works of charity as well as in more individualistic

forms. Thus in the days of Leo X there was established in Rome a confraternity for the care of the sick; at Brescia in Italy, St. Angela Merici had formed an association of ladies for teaching the poor children and nursing the sick. But what is to be particularly noted is the frequent combination of the newly revived piety with the spirit of Humanism. Dean Colet, Thomas More and Bishop Fisher are examples that at once come to mind. And so too does that remarkable company who met in Rome during the first quarter of the century, whose meeting-place was known as the Oratory of the Divine Love, from whom sprang some of the most ardent champions of the Counter-Reformation.

Thus forces were already working for a Catholic Reformation when Luther launched forth his call for revolt against the authority of the Church and the Catholic tradition.

One is tempted to speculate upon the course the Catholic reformation would have taken had not the Catholic world been cast into the horrors of the religious war which followed. For the Protestant Reformation deflected the course of Catholic reform from a normal development and brought about conditions under which the normal liberties of the Church were restricted and Catholic thought and action conscribed to meet the menace of an almost universal revolt against the authority and existence of the Church. Freedom of thought became subject to a rigid censorship and surveillance; authority pressed its claims more closely; Catholic life generally was lived as in a state of siege. And for that Catholics have a sore grievance against the Protestant revolt.

On one point only was the Catholic reform movement not deflected from the course it might have run in more normal conditions, and that was the restoration of the ecclesiastical state to its proper spiritual purpose. That indeed was at the root of all reform: and its achievement was the singular glory of the Catholic reform movement in the sixteenth century.

The renovation of the ecclesiastical state and its restoration to the purity of its vocation had indeed been the great problem which had taxed the patience and energy of reforming Popes and prelates and of many a saint since the far-off days of St. Gregory VII, the great Hildebrand. The evil was largely due to that medieval polity in which Church and State (to use a

modern phrase) were regarded as two aspects of the Christian commonwealth and in which the spiritual and civil powers were closely interwoven. The theory was right and exalted. As an ideal it represents the ultimate conception of Christian civilization. It was not the theory but the practical application of the theory that went wrong. Ambition and other human motives on the part of the representatives of both powers led to innumerable evils and confusion, the chief evil being the secularization (in its worst sense) of the clerical state. When bishops and abbots became feudal lords and benefices became the appanage of civil officials, human nature being what it is, the worst consequences were bound to follow. Thus celibacy which as a universal law of the priesthood is only tolerable when the spiritual ideal of the priest is active, was bound to break down in practice when the priest came to be little more than a civil official immersed in secular administration and affairs: and not all the laws continuously passed against clerical concubinage could prove effective, when the spiritual character of the priesthood was lost sight of. Let it be admitted that the administration of the temporal power by ecclesiastics was a practical necessity at a time when the laity were not sufficiently educated to undertake the administration, and further that in the hands of ecclesiastics the administration proved more beneficial for the State than it would otherwise have been; yet it remains a fact that the temporal power benefited by the clerical order to the great loss of the spiritual power. The clerical order gained in power and wealth, but it lost its sanctity and spiritual independence; and it lost too its spiritual and moral influence. The low estate into which the clergy and monastic orders had fallen at the beginning of the sixteenth century, notwithstanding the decrees of general and provincial councils and the reforming zeal of a long line of reforming prelates and saints, was due to that flaw in the medieval system which immersed the clergy in purely temporal affairs. The break-up of the medieval political system conferred at least this good upon the Church that, in the matter of the clergy, it afforded an opportunity for a more radical reform than had been possible hitherto: and the reform came about the more speedily in those countries where the Protestant Reformation had completely cut off the Church from the State: though

everywhere the good effect was immediately seen. The Council of Trent in its decrees for the reform of the clergy did little more, except in the matter of the institution of diocesan seminaries and exemptions from episcopal authority, than to reënact the decrees of previous councils. In fact there was little more it could decree: the fateful element in the Tridentine decrees was the new liberty now given to the Church to enforce the decrees.

Nor was it merely in the relations of the spiritual and civil powers that the break-up of the medieval system gave freedom to the Church. During the past three centuries the authority of the bishops had been enormously hampered by the system of privileges and exemptions enjoyed by religious orders, cathedral chapters and other institutions, as well as by privileged individuals. Doubtless in the beginning the granting of these privileges and exemptions had met a real need. The universal faculties granted directly by the Pope to the mendicant orders to preach and hear confessions wherever they went, was due to the general neglect of the parish priests to fulfil these duties of their office. But privilege begat privilege until the regular orders had come to exercise almost all the duties of the parochial clergy without dependence on episcopal authority. When in 1529 the new Franciscan Reform of the Capuchins renounced the privilege of exercising pastoral duties in the diocese of any bishop without his consent, they were regarded as blacklegs by other orders. But in too many instances the exemptions from episcopal authority had been obtained from the Holy See not for any public good but merely for the advancement of the ambitions or interest of the institution or individual. Pope Martin V on his elevation to the papacy in 1417 had acknowledged that the reëstablishment of the proper authority of the diocesan bishops was a needed reform and that the lessening of episcopal control was undermining the moral authority of the papacy itself. It had already undermined the sense of responsibility for their dioceses in the minds of many bishops. But the system had become entrenched in vested interests; and it needed the great upheaval of the sixteenth century to shake it out of its self-complacency. The reëstablishment of episcopal authority as well as of episcopal responsibility was one of the good results of the Council of Trent and

indirectly of the great revolution. Into the details of the thorough purging of the clerical state it is unnecessary to enter here. Abuses which had flourished for centuries and grown more blatant as time went on, vanished rapidly. One has but to contrast the state of the clergy in the seventeenth century with that in the early days of the sixteenth century to recognize an almost miraculous renovation. Remnants of the old abuses still survived in the countries which forced the Holy See to acquiesce in concordats which were but one degree less baneful than schism; where the authority of the Holy See and episcopal control were deliberately thwarted by the civil power. It was in the new missionary countries created by Protestantism that the Church came more completely into its new freedom, strange though it may seem: for here she was less hampered by the survivals of the decadent medieval system which the new nationalist monarchies held to for their own purposes. The Disestablished Church was in fact the free Church in all that concerned her most vital interests, at least where the new nationalist monarchies were concerned.

We have said that the menace of Protestantism deflected the Catholic revival of the sixteenth century from the normal course of its development. The reaction against decadent medievalism at the beginning of the sixteenth century gave promise of a religious revival similar to that which marked the thirteenth century which has been styled the most creative century in Christian civilization: at least it was a century when the constructive genius of the Catholic spirit had free play and manifested in a remarkable degree the power of the Church to assimilate and consecrate to religion the progressive activities of the human spirit. Everywhere amidst the pagan splendor of the Renaissance there were evidences of a similar revival looming in the near future. What the dialectic movement had done for Thought in the twelfth century, Humanism did in the fifteenth—it lifted intelligence out of the ruts where Thought lay inactive and directed the thinking mind toward a new activity, and already at the beginning of the sixteenth century the Catholic spirit had seized upon it and once again religious thought was uttering itself with a new accent of sincerity, searching for the deeper things of life and expounding Catholic teaching with a more intimate conviction. To English

readers the best known instances of this new phase of Catholic Thought are the *Imitation of Christ* and the works of Blessed Thomas More. The main note in the new religious literature was its search for more positive and practical knowledge as a means to the conduct of life, as opposed to the metaphysical and speculative thought of the later middle ages. In a more normal peaceful development a new school of Catholic theology, embracing all problems of Catholic thought, would probably have been built up, distinct from scholasticism, as scholasticism itself is distinct from patristic theology; adding a new glory to the intellectual life of the Church. Some idea of what it might have been in its freedom and richness is found in the works of the great Spanish mystics. As it was, the main active interest in the revival of theology was directed toward the controversies aroused by the Protestant revolt against the authoritative Church and the new political conditions of the time. Polemic largely ousted mere positive science.

Even in regard to the development of Catholic political thought, necessitated by the break-up of the medieval system, Catholics were not free to pursue a normal peaceful course. The Protestant revolt affecting in this matter even the Catholic nations, had definitely established a political conception which was in direct contradiction to the Catholic conception of a Christian State, both as regards the moral unity of the Christian people and the liberty of the subject. The utmost the great Jesuit theologians could do (and they did it powerfully) was to assert these principles and to seek to temper the wind to the shorn lamb. It was impossible in the face of the new monarchist nationalism to reëstablsh the moral authority of the papacy in political life, so badly betrayed by ecclesiastics themselves in their greed for temporal power in the fifteenth century. That too must be left to a later generation: yet that is the cornerstone of the Catholic political structure. In the last period of the middle ages the temporal claims of the Popes and the higher orders of the clergy had become an abuse that was bound to be swept away in the inevitable political evolution, an abuse that was fatal to the spiritual and moral authority of the Church in politics. In a normal development the clearing away of the abuse would have left open the path to the re-establishment of that authority over the nations of Europe and

the Church with the Pope would still have remained the acknowledged court of appeal as to the morality of political acts. Catholic political thinking would thus have taken a new constructive activity. Instead it had to remain mostly on the defensive of the principles themselves without attempting any really constructive policy. Yet in the fifteenth century, the old question of the spiritual and temporal powers had been revived with special reference to the new political tendencies and was agitating the minds not only of such revolutionary thinkers as Marsilius of Padua, but of orthodox theologians such as Nicholas of Cusa.

The revival of intellectual activity within the Church thus was deflected from a progressive movement into a defensive movement with the limitations and rigidity which defence demands in the face of a mortal enmity: and so far the promised revival of Catholic life was sadly shorn of creative achievement. In its defensive aspect the counter-Reformation directed by authority was itself a splendid achievement: but it was not the achievement that might have been—the achievement of a fuller liberty and expansion of Catholic thought in all departments of life: and for that the Protestant revolt was responsible.

And yet, as we have said, one thing was achieved of enduring value and fundamental importance to the life of the Church, the restoration of the spiritual ideal of the priesthood and the ecclesiastical state generally, without which the authority of the Church would never have been vindicated. That was the essential foundation of all reform which hitherto for many centuries had baffled all legislative decrees. To have achieved that, it was worth while to have sacrificed much: and to retain that, must ever be the first concern in any forward movement of Catholic life which aims at making good what the Counter-Reformation in its necessarily rigid attitude of defence had perforce to sacrifice.

It is well to note how this needed renovation of the spiritual character of the ecclesiastical vocation was brought about. It mainly turned on the assertion and enforcement of three essential elements in the priestly life: evangelical poverty, apostolic zeal, and that sacred study which fits a priest to perform the work of the ministry. The lack of these three essential elements it was which had wrought such devastation of the clerical

character during the Middle Ages amongst those who had the care of souls. In place of the ideal of evangelical poverty, there had been too generally the solicitude and even the greed for wealth; secular preoccupations had ousted the apostolic spirit, and as to study and the knowledge requisite for preaching and the direction of souls, it was more often than not, conspicuous by its absence. In the course of the middle ages it had come to be accepted that evangelical poverty was a counsel of perfection to be sought in the cloister; that it was a proper condition of the ecclesiastical state generally was a doctrine entertained only by the very few: and the heretical reactions which denied the right of property to the Church and fanatically demanded the renunciation of all property by the clergy only tended to make the clergy more tenacious of their right. But the right to a reasonable sustenance was too frequently confused with the right to amass wealth out of the goods of the Church; and the apostolic poverty imposed by our Divine Lord on the ministers of the Gospel was lost sight of in the assertion of the right to property:[1] much in the same way as at all times most Christians are apt to forget that the Christian's right to property does not allow of inordinate luxury. As a reaction against this abuse in the early part of the sixteenth century there arose new clerical religious orders which voluntarily renounced all benefices and fixed emoluments and depended entirely on voluntary alms; such as the Theatines and Barnabites and (except for the upkeep of their colleges) the Jesuits; whilst amongst the old orders there arose a number of reforms vowed to a severer poverty, the most notable being the Capuchins. Such renunciation could not be asked of the general body of the clergy, but it was a gesture in the right direction, of which the direct outcome was the enforcement by the Council of Trent of the ancient decrees against pluralities and of the obligation of residence on the part of those who held benefices with the care of souls. The enforcement of these decrees went far to abate the abuse; but it was the newly revived piety of which the new religious orders and confraternities were a sym-

[1] It must, however, be remembered that the lower clergy were very often miserably poor and that their extreme poverty often drove them to secular occupations to supplement their scant stipends. This was largely due to the abuse of absentee rectors who drew the emoluments and employed vicars to do the work at a starvation salary.

bol, which wrought a more spiritual turn of mind upon which the decrees of the Council fell as upon fruitful ground.

The revival of apostolic zeal was largely due to the new religious orders, notably the Jesuits and the Capuchins; though the work of the Oratorians in Rome founded by St. Philip Neri, and of other societies of secular clergy had a remarkable influence on the body of the secular clergy. In the atmosphere created by the heroic labors of those orders and societies, the Tridentine Decrees imposing afresh the obligation of bishops and parish priests to preach and to give religious instruction had a more successful issue than similar decrees of previous councils: but that was partly due to the restored authority and religious energy of the bishops, and to the new seminary system of education for the priesthood, in which spiritual training was combined with theological education. The seminary education was of course conditioned by the circumstances of the period: it lacked the wide scope and intellectual freedom of the greater theological schools of the thirteenth century: they shared the general limitations imposed on Catholic intellectual activity by the prevalence of heresy and schism. But they fulfilled the immediate requirements of training a body of priests who took their priestly vocation seriously and were capable of instructing the people in the truths of the Catholic Faith: they inculcated the true character of the priesthood as a Divine vocation and not a secular profession; and not a few of them were nurseries of confessors and martyrs for the Faith. What the papacy and hierarchy in the height of its temporal power was unable to effect, was now brought about in the hour of peril—an educational system which could produce priests trained in the spirit of the priesthood.

The Counter-Reformation purified the Church, and in particular the clerical order, as it had not been purified for many centuries. Doubtless the Protestant revolt which at one period seemed about to overwhelm practically the whole of the Western Christendom, with the exception of Spain and Ireland, stirred the Catholic reformers to a more intense energy than might otherwise have been shown. If it set limitations to the Catholic revival, it also aroused a new loyalty and in the end saw the Catholic Church emerge stronger spiritually and morally than it had been for a long period before the revolt challenged its very existence.

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THE WEEK-DAY RELIGIOUS SCHOOL AND CATHOLIC ACTION.

THE week-day religious school, as a plan for religious instruction for school children apart from regular parish schools and Sunday schools, has arisen to meet a growing demand upon the part of Catholics and thoughtful non-Catholics for more religious instruction in the lives of their children. The idea of making use of "released time" for religious instruction originated with non-Catholic religious leaders. As far as the public school is concerned, the week-day class in religion is an extra-curriculum activity inasmuch as it aims to supply that part of the child's education which the public-school system cannot furnish. Where such an arrangement can be made, classes are usually conducted during public-school time at special "release" periods. In exceptional cases even the public-school buildings themselves are used. This plan is the technical *Week-Day Religious School* and is sponsored principally by definite organizations formed for this special purpose. The outstanding exemplifications of this system are found: (a) at Gary, Indiana, where the children are released from the public schools to attend coöperative-center religious schools; (b) at Van Wert, Ohio, where a common course in general religion is given in the public-school building to practically all the pupils; and (c) at Batavia, Illinois, where the pupils are released during school-time to permit them to attend religious classes at their own different churches. From the very nature of things it is evident that Catholics cannot take part in the Van Wert Plan. An entirely separate arrangement is made for the Catholic children. Under the Gary plan, the Catholic children attend a Catholic center, and under the Batavia plan, their own parish church. Where Catholics have worked alone, that is, without the coöperation of the other churches, it has generally been impossible to get the children until after public-school hours.

Among Catholics special classes of religious instruction for public-school children are not a new thing; but systematic organization and scientific methods in the work are of comparatively recent origin and are still in process of development. The actual work of Catholic week-day religious education is carried on by two types of organizations; religious communi-

ties of women founded for this special purpose or societies of lay men and women organized to conduct week-day religious classes when the Sisters are not available. Accordingly, the history of Catholic week-day religious education is bound up with the activities of the many teaching communities, and with the sodalities of lay men and women organized for the moral and social uplift and betterment of the youth of the land.

Religious Communities devoted to Week-Day Religious Education.—As far as we have been able to learn, the first organized effort to reach public-school children after school hours was made when Miss Elizabeth Armer, later Sister Dolores, founded the Congregation of the Sisters of the Holy Family in the City of San Francisco, 6 November, 1872. The main object of this community is, "to assist the rectors of churches especially with the children of the negligent and indifferent parents; and these children it shall be the primary duty of the sisters to seek out, become acquainted with, visit, instruct, allure to the class of Christian Doctrine, and to prepare for the Holy Sacraments."[1]

This object is carried out in practice at the present time by several methods of procedure, varying according to circumstances: Sisters meet the Catholic children of the public schools after school hours on week-days, taking different grades of children on different days, for instance, First, Second and Third grades on Mondays, again on Saturday mornings; Fourth and Fifth grades on Tuesdays, again on Saturday mornings; Sixth, Seventh and Eighth-grade boys on Wednesday, Girls on Thursday, again on Sunday after the children's Mass. In this way one day is left. If the Sisters attending this parish are not otherwise engaged, Friday is devoted to special classes in First Communion during the spring term, with Stations of the Cross during Lent, and in the fall term to special classes for Confirmation.

In 1926, under the tutelage of this community, 9,432 children in the public schools of San Francisco, San Mateo, Marin and Contra Costa Counties, received week-day religious instruction. The following table is a sample of their work in and around San Francisco.

[1] Constitutions of the Sisters of the Holy Family.

WEEK-DAY RELIGIOUS SCHOOLS CONDUCTED BY THE SISTERS OF THE HOLY FAMILY IN SAN FRANCISCO, 1927.

San Francisco	*Pupils*	*Periods*	*When* Week-Days	*Where* Parish Hall	*Religious Teachers*
SS. Peter and Paul	1,215	7	2:30–4:30	" "	7
St. Francis	322	3	" "	" "	4
Our Lady Guadalupe ..	245	3	" "	" "	5
Holy Cross	235	3	" "	" "	5
Cathedral	89	2	" "	" "	3
St. Cecilia	171	3	" "	" "	4
St. Emydius	300	3	" "	" "	4
Corpus Christi	544	5	" "	" "	5
Epiphany	661	4	" "	" "	3
St. Kevin	550	4	" "	" "	2
St. Michael	402	4	9:00–10:00	" "	2
St. Philip	400	2	A. M. Sat.	" "	2
Nativity		1	" "	" "	2
St. Peter	496	6	" "	" "	2
Sacred Heart	160	1	" "	" "	4
St. Thomas	184	1	" "	" "	2
St. Elizabeth	618	4	" "	" "	2
Visitation	284	3	" "	" "	3
All Hallows	400	4	" "	" "	4
Suburbs					
All Souls	398	3	" "	" "	3
St. Bruno	199	4	" "	" "	2
St. Maximus	329	3	" "	" "	3
Holy Angels	278	3	" "	" "	2
St. Catherine	331	3	" "	" "	5
St. Matthew	394	4	" "	" "	3
Mt. Carmel	156	3	" "	" "	2
St. Patrick	107	2	" "	" "	2
St. Peter Martyr	600	3	" "	" "	2

The Sponsors, a society of secular teachers, help the Sisters in teaching these children.

The Servants of the Sacred Heart, another American community of religious women, was organized in Baltimore, Md., in 1890, for missionary labor of this kind among the poor and spiritually neglected. These Mission Helpers expend their zeal and energy among those not ordinarily reached by teaching Sisterhoods. At present, they operate centers in Baltimore, Md., New York City, Staten Island, N. Y., Trenton, N. J., and Pittsburgh, Pa.

The Helpers of the Holy Souls began giving week-day religious instructions in New York City, in 1892. These Sisters carry on the work in the more populous and poorer parishes, and in their own Settlement Houses. In both places the end in view is the same: religious instruction in preparation for the Sacraments. In New York City, the Sisters supervise the

Marian Club for girls attending high school and for working girls. They also give private religious instructions in Italian and Spanish for girls of those nationalities who understand little or no English. The work done by the Helpers of the Holy Souls, in San Francisco, St. Louis, Mo., and Chicago, is similar to that accomplished in New York. In San Francisco, however, with the addition of Chinese and Japanese, the work among poor children is chiefly, if not entirely, among the foreign-born or foreign-speaking.

On 6 February, 1914, the Religious of the Cenacle opened the doors of their Convent at 628 West 140th St., New York City, to the children from the neighboring public schools. On Monday, Tuesday, and Friday the children come to the Cenacle after school. In 1926, thirty Sisters instructed four hundred children at the Cenacle. These figures do not include the settlement-work groups, where Christian Doctrine is also taught in a more indirect way.

Another effort to bring Catholic public-school children under religious instruction was the founding of the Sisterhood known as the Parish Visitors of Mary Immaculate. In 1920 the Parish Visitors entered upon their mission of charity in New York City. Their methods of reaching the forgotten child are most efficient and are bound to bring lasting results. In fact, they may be expected to solve to a very great extent the problem of neglected children and recreant parents. The Parish Visitors are trained social workers. When invited to work in a parish they proceed scientifically to take a census of the entire field. After consulting the pastor as to the boundaries of the parish, they outline a map of the whole district. The Parish Visitor makes a personal call on each Catholic family and takes a complete record on the official census card, of each member of the family. She has a notebook to record those requiring special attention and repeated visitations. In this way sympathetic contact with each family is established, and first-hand knowledge of each child is acquired. The children are taken to the week-day class in the parish school. Where there are no week-day classes, the Parish Visitors teach the children individually or in small groups. At the present time they labor in thirty-five parishes of New York City.

The Missionary Servants of the Most Holy Trinity is another religious community established for settlement work and especially for teaching religion to public-school children. These Sisters conduct centers in Brooklyn, N. Y., Philadelphia, Pa., Pittsburgh, Pa., Newark, N. J., Orange, N. J., Stirling, N. J., Rochester, N. Y., Tampa, Fla., and Phenix City, Ensley, Tuscaloosa, and Gadsden, Alabama.

The most recent organization devoted to this week-day religious education is the Society of Missionary Catechists of Our Lady of Victory, with headquarters at Victory-Noll, Huntington, Indiana. This community began its work in the Archdiocese of Santa Fe, New Mexico, August, 1922. The object of the society is to give religious instruction to poor, neglected children attending the district schools in the missions of the Southwest. This new community operates twelve centers in New Mexico, besides helping in the week-day schools of Gary, Indiana. The Sisters attend only those missions which are actually too poor to support priests, sisters, or parish schools. By arranging with the district school trustees the Sisters are allowed to give the religious instructions in the public-school building after the close of the regular school day. Very often the trustees permit the school to be dismissed an hour earlier to enable the catechists to complete their work and allow the children to return to their homes on the ranches before dark. In 1926, these Sisters prepared two thousand for the Sacraments.

Organizations of Lay Men and Women.—The part taken by Catholic lay men and women forms a glorious page in the history of week-day religious education. The employment of lay catechists is not a new thing, but their potentialities have never been sufficiently realized hitherto or their capacities tested on a large scale. The Catholic Instruction League of Chicago and the Mid-West is the first organized experiment along this line. Seven years of observation and experience on Chicago's West Side had impressed upon Father John M. Lyons, S.J., the sad truth that many children of Catholic parents in this country grow up with little or no knowledge of religion and consequently are lost to the Church. To remedy this deplorable condition Father Lyons conceived the idea of the Catholic Instruction League. In the spring of 1912, the league had its modest beginning. Now we find branches in

Chicago, Milwaukee, Omaha, St. Louis, Springfield, Ill., Albuquerque, New Mexico, Tampa, Fla., Pine Bluff, Ark., Tulsa and Oklahoma City, Oklahoma, Mississippi, and in some small towns and rural districts of Illinois. The main object of the League is the religious instruction of children whom the parochial school cannot touch, and of working boys and girls and even adults who are in need of instruction. In brief the purpose is to reach neglected children by means of the public schools, and mainly through Catholic, and often even through non-Catholic women, who are teaching these children in the public schools. These teachers, in fact, are the only ones who can reach such children, for it is the common complaint of pastors that a large number of Catholic public-school children will not attend the Sunday school, or even Holy Mass. The public-school teachers have been able, without any violation of public-school rule or law, in a perfectly legitimate way, to encourage large numbers to do both the one and the other. All such encouragement is given outside school hours and apart from the school premises.

Chapter Theta Pi Alpha.—Another noteworthy Catholic contribution to week-day religious education is found in the work of the Chapter Theta Pi Alpha, (Workers for God and Country) of the United Catholic Works. This lay organization is composed largely, but not entirely, of Catholic public-school principals and teachers. The Chapter was organized in March, 1913, in New York City, for the teaching of Christian Doctrine to the public-school children of the Archdiocese of New York. To-day the society numbers three thousand members. All of these contribute toward the support of the cause, and a large number take part in the actual work of teaching. Last year, 1926, eight thousand children were taken care of by the Theta Pi Alpha. The work was conducted in fifty centers with two hundred and seventy-eight lay and eighty-seven religious teachers. The classes are held either in the parish school or in a church. The pastor assigns a priest as the spiritual director. Generally a teacher or a principal from the public school is in charge of the organizing and teaching. This association is now in active and definite coöperation with the New York Sunday schools. Last year His Eminence Cardinal Hayes appointed a committee composed of the Superintendent

of Parish Schools, the Consulting Director of the Theta Pi Alpha and the Superintendent of Sunday Schools, to direct the religious education of all the Catholic children of the archdiocese.

From the foregoing paragraphs it is evident that Catholics in various parts of the country are becoming interested in the week-day religious school and, although unwilling to initiate a movement for "released time" from public-school hours, they are willing to avail themselves of this concession, once granted, if it will help them to a satisfactory and acceptable solution of the problem raised by the large number of Catholic children attending the public schools.

In a recent survey, made by the writer, it appears that the necessity of providing week-day religious instruction to Catholics attending public schools has called forth widespread and various activity. A questionnaire, especially prepared to obtain information on the extent of the work and the methods employed, elicited replies in three cases out of five, the responses coming from 40 dioceses, representing 23 states, or 268 schools with a total enrollment of 47,670 pupils.

It is evident from the replies to our questions that Catholic week-day religious schools are parish undertakings supervised by the pastors who employ the aid of secular or religious teachers or both. The number of class periods each week varies from one to seven, about forty-five per cent favoring the former number. This is not due to the fact that one period is believed satisfactory. On the contrary, it is the general belief that one period is not enough, but circumstances permit no more. The length of these periods ranges from thirty to ninety minutes, with about half the number of schools compromising on forty-five minutes. A shorter period is effective when classes are conducted daily, but not otherwise. Investigation of the time of day at which the classes are held reveals that after-school hours are most popular. There are difficulties to be encountered whatever time of day is selected, some from the physical and psychological condition of the pupils, some from public-school authorities, and some from want of vigilance on the part of parents.

The parish-school building and the church are the most commonly used centers for the conducting of the classes. In some

cases, pastors have requisitioned K. of C. buildings, parish halls, private dwellings, mission chapels, and even box cars.

The problem of grading the pupils has been met in most instances by the institution of five grades, generally designated as Prayer, Confession, First Communion, Confirmation, and Perseverance Classes. The regular public-school grading has been followed in the other cases, but all found it necessary to

FORTY DIOCESES REPORTING ONE OR MORE WEEK-DAY RELIGIOUS SCHOOLS FOR CATHOLIC PUBLIC-SCHOOL CHILDREN IN 1925-26.

Diocese	*State*	*Schools*	*Children*
Alexandria	Louisiana	1	35
Boise City	Idaho	1	125
Buffalo	New York	2	2,800
Charleston	South Carolina	2	82
Cheyenne	Wyoming	1	40
Chicago	Illinois	5	363
Cincinnati	Ohio	1	175
Cleveland	Ohio	1	230
Dallas	Texas	1	145
Des Moines	Iowa	1	75
Detroit	Michigan	23	2,774
Duluth	Minnesota	1	90
Ft. Wayne	Indiana	5	2,400
Grand Island	Nebraska	2	85
Grand Rapids	Michigan	3	74
Harrisburg	Pennsylvania	2	270
Hartford	Connecticut	2	500
Helena	Montana	1	25
Indianapolis *	Indiana	22	2,500
La Crosse	Wisconsin	1	76
Little Rock *	Arkansas	2	139
Los Angeles	California	5	800
Natchez	Mississippi	10	300
Newark	New Jersey	2	250
New Orleans	Louisiana	23	1,172
New York	New York	54	13,658
Oklahoma	Oklahoma	5	100
Omaha	Nebraska	7	577
Providence	Rhode Island	4	305
Rochester	New York	12	4,000
Rockford	Illinois	2	98
St. Cloud	Minnesota	2	89
St. Paul	Minnesota	1	80
San Francisco	California	28	9,432
Toledo	Ohio	4	266
Trenton	New Jersey	13	1,946
Tucson	Arizona	4	500
Wheeling	West Virginia	10	474
Wichita	Kansas	1	20
Wilmington	Delaware	1	600
Total		268	47,670

* Public school taught by Sisters.

CITIES, TOWNS AND RURAL DISTRICTS REPORTING ONE OR MORE CATHOLIC WEEK-DAY RELIGIOUS SCHOOLS, 1926-27.

The number following the names indicates schools surveyed.

Arizona
Nogales (1)
Flagstaff (1)
Prescott (1)
Yuma (1)

Arkansas
Scranton (1)
Hattieville (1)

California
San Francisco and Suburbs (28)
Los Angeles (5)

Connecticut
Hartford (1)
New Britain (1)

Delaware
Wilmington (1)

Idaho
Boise City (1)

Illinois
Chicago (5) out of many
Batavia (1)
Springfield (1)
Polo (1)

Indiana
Gary (5)
Celestine (1)
Dover (1)
Ferdinand (1)
Fulda (1)
Jasper (1)
Mariah Hill (1)
Millhousen (1)
New Alaska (1)
Oldenburg (1)
St. Anthony (1)
St. Henry (1)

Indiana
Starlight (1)
St. Joseph's Hill (1)
Dearborn Co. (1)
St. Mary-of-the-Knobs (1)
St. Meinrad (1)
Franklin Co. (1)
Schnellville (1)
Siberia (1)
Yorkville (1)

Iowa
Shenandoah (1)
Council Bluffs (1)

Louisiana
New Orleans (23)
Alexandria (1)

Michigan
Detroit (23)
Bay City (2)
Grand Rapids (3)

Minnesota
Brandon (1)
Elk River (1)
Northfield (1)
Duluth (1)

Montana
Frenchtown (1)

Mississippi
Ocean Springs (1)
Bayou Porto (1)
Kiln (1)
Rocky Hill (1)
Fenton (1)
Vidalia (1)
Pineville (1)
White Cypress (1)
Lozana (1)
Bayou La Croix (1)

Nebraska
Scottsbluff (1)
Omaha (6)
Gibson (1)

New Jersey
Morristown (1)
Jersey City (6)

New York
New York City (54)
Buffalo (2)
Rochester (12)

Ohio
North Baltimore (1)
Port Clinton (1)
VanWert (1)
Sandusky (1)
Cleveland (1)
Cincinnati (1)

Oklahoma
Oklahoma City (5)

Rhode Island
Providence (4)

South Carolina
Charleston (2)

Texas
Dallas (1)

West Virginia
Wheeling (7)
Buckhannon (1)
Century (1)
Adrian (1)

Wisconsin
La Crosse (1)

Wyoming
Cheyenne

give intensive instruction preparatory to First Communion and Confirmation. A fixed system of promotion is not widespread, only seventeen per cent reporting its adoption. The inevitable change of population and the woeful lack of even rudimentary knowledge of things religious make it difficult to pursue a systematic schedule of advancement such as is possible in the ordinary school.

Most of the work which the children are given, in fact, seventy per cent of it, is memory work. Home study is seldom taken seriously and written work is advisable for the older students only. The distribution of prizes and rewards for special application is employed frequently, but it is also criticized as inculcating unworthy motives. Of the 268 schools under observation, 173 are accustomed to issue reports of the progress being made. These reports, intended for parents or guardians, must be signed by the responsible parties, most of whom, according to our information, have been eager to cooperate in this way. Some sections. however, report a serious lack of interest on the part of the parents.

It has been found that attendance is best at those schools where religious instruction is held during public-school hours. These usually show 100 per cent efficiency. But at no centers is the attendance markedly poor; on the contrary, 215 schools maintain an attendance which is equal to 90 per cent of the Catholic children attending the public school, and 63 others, 80 per cent. Discipline is observed no less than in other types of school work, but punctuality is a problem where a transfer from one building to another is required. It has been found that the children themselves are the best recruiters, and this means is generally employed. Others depend upon cards signed by parents, public-school teachers, or personal calls by the clergy or social workers.

All told, there are 1252 teachers engaged in this religious instruction, distributed in 268 schools. Of these, 185 schools depend upon public-school teachers, some of them, as in San Francisco and New York, belonging to organizations preparing them especially for this work. Sisters are the teachers in 52 schools, and in the rest the classes are conducted by priests, seminarians, lay men and women other than school teachers. Some sort of preparation is given in almost every case, so that the standard maintained is invariably high. The parish supplies the necessary financial support, but, lacking definite figures, we cannot offer an estimate of the costs of these schools. The teachers do not receive remuneration, but other costs such as heating, janitor service, etc., are considerable.

The above is a fair indication of the progress of the week-day religious school movement among Catholics. While these

statistics do not purport to be complete and exhaustive, nevertheless they will serve to give a satisfactory sample of the present status of Catholic Week-Day Religious Schools.

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PLAGIARISM IN PREACHING.

THE moral and doctrinal and liturgical themes treated by preachers are restricted in compass and may be enumerated and classified. Indeed, courses of sermons covering variously from one to four years have been outlined by several authors, while the Catechism of the Council of Trent suggests appropriate topics for sermons.

These themes have been treated in Christian pulpits for nearly two thousand years and by innumerable preachers. Why moot such an impossible question as that of Plagiarism in such a connexion? Two good answers lie on the surface of things. First of all we have the old reminder, *Tempora mutantur nos et mutamur in illis.* From age to age, the preacher and his hearers change. The message to be delivered remains always substantially the same, but habits of mind, human customs, manner of speech, points of view, anecdotal and illustrative matter, methods of introduction and conclusion, even the rhetorical forms—all these things are apt to change. Secondly, we have also the old reminder, *Non nova sed nove.* In the midst of subtly changed conditions of our auditories, we shall hardly hope to succeed in interesting and instructing and persuading the hearers by preaching the great sermons of Augustine or Chrysostom, of Bernard of Clairvaux, of Bernardine of Siena, of Vincent Ferrer, of Bourdaloue and Massillon, of Wiseman and Newman, to a present-day auditory. Such masters of pulpit oratory will doubtless always have a select body of readers whose excellent taste yields hardly at all to "the spirit of the age." But who would venture to preach their sermons to-day?

All this, nevertheless, does not answer a pertinent question. Why should not the sermons written and preached in this very time in which we now live be considered appropriate for people of the same tongue or tribe or nation? The question has been

considered in a previous paper on "Preaching Other Men's Sermons". Our present concern is somewhat different. It is assumed that the preacher writes the sermon himself, but nevertheless borrows in some measure and in some manner from previous preachers. And meanwhile he claims originality for his effort.

It may be interesting to compare briefly the general critical standard of the literary world with that of the clerical world in the matter of borrowing and of giving credit to others when we borrow; and to see, if we may, what real justification we can find for an originality that is far from absolute.

I.

It is only recently that an editorial in the *Public Ledger* of Philadelphia commented upon what was apparently a gross instance of plagiarism:

> No explanation for the latest bit of conspicuous literary plagiarism has yet come to light—that is, no explanation that explains. Jacob Wassermann, a German novelist, known internationally (which is to say, in America), incorporated in his book a whole chapter, virtually word for word, from Prescott's "Conquest of Peru". Why did he do it? He is not a scatter-brain. He could easily have revamped the material. That is what even an eighth-rate novelist would have done. Perhaps this is the point. He refused to stoop to these tactics. But why not give the credit to Prescott? He could not have hoped to get away with his stunt without being found out. Perhaps this is the point. Discovery would bring exposure; exposure would bring the usual discussion over plagiarism, with the familiar pros and cons—citations of Shakespeare as the greatest plagiarist of them all, quotations from Goethe. In this country publicity is the greatest factor among those that affect a novelist's royalties. P. S.—He got the publicity. (*Public Ledger*, 2 January, 1926.)

The whole chapter was taken "virtually word for word". In other words, there was some kind of arrangement other than a mere translation. But the plagiarism was nevertheless "conspicuous". Wassermann did not, after the sly methods of lesser novelists, revamp the material in order to deceive the reader. Why then did he do what he did? The commentator surmises a desire for discussion that would result in a desired publicity for the work.

What should a preacher do when he finds some part of his argumentation already better conceived and better expressed by a previous preacher? St. Chrysostom speaks of the torrents of abuse overwhelming a preacher of his day who should merely be suspected of borrowing a paragraph from some other preacher. In order to avoid this, shall he take the paragraph whilst in the meantime informing his hearers that he is taking the matter from So-and-so? That would be a cumbrous method of procedure for a speaker, although easily done by a writer, since the latter can use either smaller print or inverted commas in order clearly to define the exact limits of the quotation, while the former can not do this without elaborate verbal indications. Shall he then, after the fashion of lesser novelists, use the matter but disguise its use by a process of revamping in order to escape the obloquy of critics? He may escape thus, but the moral issue remains.

If the sermon be read (quite an obsolete procedure for the Catholic pulpit—although I have witnessed it) the difficulty of defining the limits of acknowledged quotations remains. It is somewhat cumbrous to say: "Cardinal Newman tells us this" and then begin quoting, and when the excerpt is finished, to add: "These, then, are the very words of Cardinal Newman" —or some such method as this. If the sermon be memorized or extemporaneous, a simple procedure would be to have the excerpt written on a piece of paper, and to take up the paper and obviously read it for the congregation. The exact limits are thus defined by our action instead of by our words.

If the *ipsissima verba* are not desired but merely the striking thought of another writer or preacher, piquancy can be added to the discourse by the declaration that a great mind had already expressed the thought which the present speaker could glimpse only faintly—or some such introductory words as these —and then, under the ægis of that great name, by giving his thought in our own language or manner of diction. This was the method used by a speaker at the Golden Jubilee of a Catholic College. He noted the fact that the world at large is astonished less at the wonderful regularity of the seasons bringing their times of seeding and harvest, than at an occasional cataclysmic interruption of the regularity. If a College for the past fifty years had regularly produced its good fruit in

season, people were not struck by this fact. The speaker acknowledged his indebtedness to St. Augustine for a striking illustration, declaring that a candid and astute modern author once remarked that when an especially original thought came to him, he naturally turned to the old Greek dramatists to learn how best to express it. The speaker, who was a priest, said he turned more naturally to St. Augustine, and gave a free rendering to the Saint's words:

> Majus enim miraculum est gubernatio totius mundi quam saturatio quinque millium hominum de quinque panibus. Et tamen hoc nemo miratur: illud mirantur homines, non quia majus est, sed quia rarum est. Quis enim et nunc pascit universum mundum, nisi ille, qui de paucis granis segetes creat? (Tractatus 24 in Joannem.)

Variety, the spice of oratory as of life, was thus obtained by invoking a great name and paraphrasing a noble thought. The thought may indeed be as old as Adam, but its expression was happy on the part of the Saint.

It may happen that a preacher can recall only dimly some thought that had impressed him whilst reading and can not at all recall the name of its author. Here, again, the expression of that thought (even under the happy picturization with which it was clothed) may have been much older. Perhaps in his wide reading the preacher had never come upon it before, and surmises that it was really a figure created by the unknown author. I recall such a case. Some writer had pictured the Church as a watcher upon some high mountain-peak, looking down on the earth with its multitudinous religious and moral activities. The scene was bewildering in its apparently confused and almost aimless movements to and fro, with innumerable interlockings, momentary alignments and sudden separations. But the centuried life of the Watcher from the peak enabled him (or her) to perceive that gradually, almost insensibly, the vast multitudes of people were dividing into two opposed camps, namely those who believed in the Providence of God and those who are trying to get along in all matters upon earth without the thought of God. The Church of God was not bewildered by the scene, but on the contrary understood the divergent trends of all the movements and foresaw their ultimate results. The preacher was discussing Catholic educa-

tion. He wished to use the striking picture to illustrate the fundamental concern of the Church in respect of education. He knew the picture was in no way original with himself, but could not give credit where credit was due. Was he permitted to adopt the idea, clothe it in his own words, and say nothing about the unknown author who had previously expressed it? Perhaps so; but even here, with his ignorance of the source, it might have been better, for the sake both of candor and of added interest to his address, if the speaker had simply declared that somewhere in his reading he had come upon a striking metaphor that illustrated his argument.

II.

I have just said "Perhaps so" for the speaker who can not recall the source of a certain figure or idea and who uses it without any acknowledgment. I am inclined to think that the Catholic writer often looks on the whole subject of literary acknowledgment as alien to his practical interest. He does not wish to be contentious, to gain fame as a literary detective of literary thefts, of unconscious cerebrations, of deadly parallels, and the like. His purpose is to fight the enemies whether of the Faith or of the Works of Catholic piety, and he feels entitled to use the weapons of any companion-in-arms without any finicky finessing about supposed literary courtesies. He is seeking to do good, not to gain a reputation.

This might explain the occasional borrowings, in the Middle Ages, of whole lines and sometimes of whole stanzas of Latin hymns from the work of a previous hymnodist, not to speak of the framing of whole hymns upon the groundwork of thought found in a previous singer. It might explain the indebtedness of St. Alphonsus Liguori to the Jesuit moral explorer Busenbaum for much of the thought, and for much of the very diction, of the Saint's splendid Moral Theology, so that possibly the *Vindiciae Alphonsianae* prefixed by Father Konings to his Moral Theology was hardly needed. It might similarly account for a curious indifference, on the part of some esteemed authors of Dogmatic Theologies, to the matter of crediting to others certain whole sentences and paragraphs used by them without any indication, by formal namings of other authors, or by inverted commas, that the portions used were not original.

I was told by a professor of Dogmatic Theology that when he began to lecture, he surrounded himself with a large number of works on the subject, which he consulted and compared, and was soon astounded at finding whole paragraphs taken by one author from another without the slightest indication that the paragraphs in question were not the original work of the author.[1] A professor of Church History in an ecclesiastical seminary told me that in an article in one Catholic quarterly magazine on Pope Alexander the Sixth, he found whole paragraphs taken without acknowledgment from an article on the same Pontiff published some years previously in another Catholic quarterly. The question arises: How far may such ignorings of present-day literary ethics go? Assuredly, not quite so far as one hopeful contributor had attempted, who sent to the editor of a learned Catholic periodical a translation, unacknowledged as such, from an article recently published at that time in a Continental periodical. A line must be drawn somewhere! I could add instances of other various kinds of borrowings which have come under by own observation. For the

[1] Apropos of this, let me quote from Gowan's volume: "The most curious notions have prevailed in regard to what is proper, and what is improper, in connexion with this subject. Dr. William Dodd published a 'Commentary on the Old and New Testaments', and enriched it with some very able *dissertations*. The Rev. Thomas Coke, LL.D., afterwards published a commentary which is, in the main, a reprint of Dr. Dodd's work. There are some retrenchments and some additional reflections, but the works are practically identical; even the dissertations of Dr. Dodd being reprinted. It seems rather remarkable that Dr. Coke should have made no reference to the preceding commentary published by Dr. Dodd, but such is the case. What Dr. Coke's notions were in regard to plagiarism, I do not know, nor do I profess to understand the motives that actuated him. I have, however, not the slightest hesitation in saying, that most persons, competent to form an opinion on this point, would pronounce this action as *most improper*" (page 47). He returns to the case of Dr. Coke further on: "It seems only proper that, when one author has used another *very extensively*, he should make some acknowledgment as to the source of his materials: especially should this be done when long verbatim quotations are given. Common gratitude seems to demand this. Hence the case of Coke in regard to Dodd appears to be highly reprehensible. Thought and truth are the property of no man; no one ought to regard himself as able to claim a monopoly in them: they belong to the human race; but the peculiar mould in which the thought is cast, the drapery, the clothing, the external form in which the thought is presented to the mind, may more properly be said to belong to the author who gave it that form. It will also generally be seen that greater exception is taken to the adoption of the literal wording, than to the thoughts wrapped up in them. It is also well to bear in mind that it is much more difficult to identify the thought than the expression; in the same way that it is harder to identify the clay, than the vessel that the potter makes from it. There is generally no need for acknowledgment, so far as the adoption of the underlying thought is concerned" (page 72).

moment, it is enough if all are agreed that a line must be drawn somewhere.

III.

The preacher who wishes to have originality in order to speak more effectively to his congregation would like to have some definite lines drawn around the subject. Thought is cosmopolite, and its expression is apt to have many unavoidable similarities both of diction and of rhetorical figures. An illustration of this is found in religious symbolism. Dr. Conyers Middleton assailed Catholicity as practically pagan in origin because we use many of the symbols common to ancient pagan ceremonial. He was properly pilloried by Bishop Challoner in his work on Catholic Ceremonies. And Father Thurston also properly notes that "the Church has borrowed, without hesitation, from the common stock of significant actions known to all periods and to all nations. In such matters as these Christianity claims no monopoly. Religious symbolism is effective precisely in the measure in which it is sufficiently natural and simple to appeal to the intelligence of the people. Hence the choice of suitable acts and objects for this symbolism is not so wide that it would be easy to avoid the appearance of imitation of paganism even if one deliberately set to work to invent an entirely new ritual."

What is thus said of the symbols employed in religious rites will measurably apply to ideas and even expressions in literature. In his *Preaching and Preachers,* Gowan supplies us with apposite illustrations (pages 48, 49) and adds: "The ablest writers of all ages have drawn very largely from their predecessors, whether they have been willing to admit it or not; and though Macaulay is so hard on Montgomery he is open to the same charge himself, for, if it were necessary, it would be easy to point out several passages in his writings, in which he has adopted expressions from other writers, much longer than those of Montgomery, without making acknowledgment; but I should be sorry to accuse Macaulay of plagiarism because he has done so. Several writers have pointed out that the celebrated '*New Zealander*' was not originally the conception of Macaulay, but that he adopted him from another writer. . . . Again, take the groundwork of illustrations. We have a certain range of objects that may form the groundwork of illustrations, and

which, if we illustrate at all, we are compelled to use. Thus, if a preacher is preaching a sermon on the importance of Religious Growth, if he illustrates at all, it must be by physical and mental growth: the growth of a plant, the growth of the body of a child, the intellectual growth of a person." Gowan hereupon quotes a comparison from Quintilian given by Campbell in his *Rhetoric:*

> Would you be convinced of the necessity of education for the mind, consider of what importance culture is to the ground; the field which, cultivated, produceth a plentiful crop of useful fruits, if neglected, will be overrun with briars and brambles, and other useless and noxious weeds.

Gowan properly comments upon this illustration:

> Now there are thousands of men who have never heard of Quintilian, or known of the above comparison, who nevertheless have seen an analogy between a garden, or a field, and the human mind; and who have seen and advocated the importance of cultivating the mind. But these are not plagiarisms and no one who understands what he is talking about calls them such: they are anticipations, and coincidences.
>
> Those who appear to have taken the soundest views of this matter and who have no crotchets, say that it is permissible to use the materials, the arguments, the illustrations, of others, and that it is very rarely necessary to make acknowledgments. What is considered objectionable, is the adoption of the writings of others, whether verbal or in substance, *without any attempt at mental assimilation.*

The preacher, accordingly, need have no fear of the charge of plagiarism if he take ideas, arguments, illustrations, from others, provided he in some fashion makes them his own, passes them through the crucible of his own mental processes, and exhibits them with that strange alchemy of his own individual personality which shall in a true sense make them his own—even as the processes of his own growth in physical substance are truly his own product albeit the materials therefor have come to him from many different sources of many different viands.

This was the case of the preacher already referred to, who took his illustration of the watcher upon the mountain-top from

some other speaker, and took it knowing that it was not original with himself, but was not aware of its source. He had forgotten the language in which that illustration had been clothed and the exact connexion in which it had been employed; but this double ignorance was a help rather than a hindrance to him, for he was enabled to present the illustration wholly in his own manner of expression. Meanwhile, who could say that the illustration was indeed an original conception of the unknown writer from which it was essentially borrowed? It might well seem to belong to a fairly common stock of human acquisition adown the centuries.

As against this proper use of materials drawn upon by later writers, we have the double problem of expediency and of ethics presented for solution by a speaker who goes still farther and uses the exact words (not, indeed, such trite expressions as common language furnishes us, such as "quick as lightning", "as sharp as a needle", "as strong as a lion", and the like; or proverbial expressions that stretch out into the grammatical form of a complete sentence) of another writer. In his volume on *Public Speaking,* Winans records several interesting anecdotes:

> One sometimes finds astonishing views prevailing. A student took an oration, transposed some sentences, struck out here and there a clause, presented it as an original speech and defended his action. I recall hearing a man of some distinction, in an address to arouse martial spirit at the beginning of the Spanish-American War, declaim eloquently, without acknowledgment, large sections from a speech of Wendell Phillips. A friend of mine holds in his hands proof that a certain college president preached a baccalaureate sermon taken largely from the printed sermons of another college president. Does not the moral sense of mankind condemn such practices? The natural anxiety of the friends of the college president mentioned that the proofs of his plagiarism shall not be made public, indicates that there is a moral obligation upon a speaker to be original in some fair sense of the word.
>
> On the low ground of expediency, plagiarism is inadvisable. There were at least two persons who heard the speaker declaiming from Wendell Phillips who were able to "give him away." A visiting preacher in an Ithaca pulpit assumed that no one read printed sermons but one little woman did, and she forced him to a humiliating confession. . . .

One is not bound to give credit for ideas taken from the great common stock, even though he knows that a certain writer has expressed them, unless he is borrowing that writer's form. For example, I was told the other day that the suggestion made in Chapter XI, in regard to tact in giving information the audience should possess, had been made by Poor Richard. Possibly I got it from him; but I feel no obligation to give credit for such a commonplace, though I might wish to cite so strong an authority as Benjamin Franklin.

There is no use in trying to lay down rules about originality. The unscrupulous man will cheat any rules on such a subject. The honest man will keep himself from fraud when he realizes what honesty demands; and he can best do it by thorough mastery of facts and genuine thinking. I trust that no student who has studied this text will ask, as did one who was criticised for merely boiling down an editorial, "What more can one do?"

Now there is a real danger in being too scrupulous in this matter. In the anxiety of a speaker to give credit wherever he can, he may misquote and nevertheless assign the misquotation to a prominent author. Winans himself does this when he ascribes to Lowell the declaration that "A thought is his who puts new youth in it".[2] The rhythm here suggests that the declaration came from some poem of Lowell's, and this surmise would be correct, for substantially the line is taken from Lowell's poem commenting on "Franciscus de Verulamio sic cogitavit", a poem which deals admirably with the question of originality in thinking. But Lowell says: "For a thought's his who kindles new youth in it", and not (as Winans hath it)

[2] It is curious that Winans should have misquoted the line, in view of the fact that a little later he refers to the poem (misdirecting the reader, however, to Vol. IV instead of Vol. X of Lowell's Works) entitled "Franciscus de Verulamio Sic Cogitavit", whose first stanzas appropriately run:

That's a rather bold speech, my Lord Bacon,
For, indeed, is 't so easy to know
Just how much we from others have taken,
And how much our own natural flow?

Since your mind bubbled up at its fountain,
How many streams made it elate,
While it calmed to the plain from the mountain,
As every mind must that grows great?

While you thought 't was You thinking as newly
As Adam still wet with God's dew,
You forgot in your self-pride that truly
The whole Past was thinking through you.

"A thought is his who puts new youth in it". It may seem a small matter to insist upon. And yet the rhythms of the two lines are quite different—not to add that "puts" is a mediocre word with which to replace the imaginative "kindles" of the poet. A small matter to insist upon; but it leads me to say that Lowell, whose earlier poems were sharply criticized for a kind of plagiarism from other poets, somewhat as Macaulay had criticized Montgomery for borrowing from Byron and Scott, gives much, albeit scattering, attention to our subject in many of his prose writings as well as in his verse. The poem just cited treats the matter with fine argumentation, concluding with the thought—

> And we call a thing his in the long run
> Who utters it clearest and best.

Lowell seems to have borrowed not only from others—an inevitable thing in the world of thoughts—but even from himself; for elsewhere he writes:

> Though old the thought and oft expressed,
> 'T is his at last who says it best,—
> I'll try my fortune with the rest.

The man who can do that is no plagiarist! And any preacher who takes an old thought—or a modern one, for that matter—and strives to say it in the best way, should not have the charge of plagiarism leveled at his head.

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THE PRIEST, THE ARCHITECT AND THE BUILDER.

THE construction of a church, parish school, rectory or convent is a very complicated undertaking. Normally a priest, an architect and a builder will be brought into close relations that will rest upon a clearly understood agreement in a contract. Now these three men are very much unlike one another. Their differences in training, experience and judgment and even in temperament are marked. And yet the completed and accepted plans and specifications for a structure must represent the meeting point of the minds of the three, with

differences subdued or suspended as regards the projected work. Since it is practically impossible to foresee every detail of construction, the three men will ordinarily make provision in advance to deal with problems which might lead to disagreement. Some of these problems can be worked out by discussion in a spirit of full confidence and mutual respect. Differences between the priest and the builder are dealt with by a provision which makes the architect the arbitrator between them. Since the architect is the thinker who provides the completed plan which incorporates the wishes of the priest, and the former has an impersonal interest in the work, he can assume and exercise the rôle of arbitrator with propriety. Now and then a difficulty will arise which can with best effect be placed in the hands of another architect for settlement. If differences arise and none of these methods give promise of satisfaction the difficulty may go into the courts.

We note then that the priest, the architect, and the builder must bring to their common task a high quality of mutual confidence and respect. Any flaw in this confidence leads to suspicion. Suspicion develops into misunderstanding which destroys good will. The priest makes an act of faith in the architect when he selects him. Both priest and architect express faith in the builder when the contract is given to him. Whether or not the contract is let by competitive bids, the builder will not be acceptable unless full confidence may be placed in him. We see then that the personal qualities of the three men, their points of view, the way their minds work, their very manner of speech, their personal feelings, imagination and understanding enter into the substance of their relations, and condition their entire procedure in the construction of the parish building.

A first condition of harmonious relations between the three is that each one undertake to understand fully the rôle of the other two, the standards under which they must work and the limitations to which they are subjected. The architect, for instance, has a first duty to learn the mind of the priest. The latter is by far the best judge as to parish needs, the relation of the building to parish uses and resources. The priest brings a broad cultural education to his task. He will have studied and consulted others in order to bring to expression the purpose that he has in mind and the effect that he wishes to create. Some

priests are found who have a surprising knowledge of styles of architecture, setting and construction. They see with much clearness what they wish to accomplish. They understand the resources of the parish and they work out a combination of utility and beauty that is possible under the circumstances. Hence the intelligent architect will seek at the outset the fullest possible expression of the views and preferences of the priest. This is his first task.

When this is done, the architect brings his own imagination and skill, his professional standards and experience into requisition. Every building is for him a new problem. He will make sketches, confer with associates, study corresponding experience as it is recorded in the sifted traditions of the art and sketch tentative plans. Frequently conferences between him and the priest will lead to a maturing of thought, to a reconciling of differences, to the elimination of what may be impossible or impractical. When the two are in agreement as to the more important features of the proposed building, serious work on the definite plans may be undertaken. In a way something like this, the slow approach to the completed plan of the building is made possible. When the plans and specifications are completed and agreed upon, the builder enters into the situation.

The builder is not primarily the thinker. However he may be chosen, whether by direct selection or competitive bids, he carries out the plans that have been adopted. He is compelled to know materials, prices, market and transportation conditions, all features of skilled and unskilled labor and the laws of construction and the rate of progress that may be hoped for in carrying on the work. Since he faces all of the complications of production, transportation and delivery of material, weather and other unforeseen physical conditions, his difficulties are as great as his responsibility is heavy. He is compelled to take into account all of the legal regulations that control building operations. The public authorities are the custodians of public welfare. Since all important buildings involve the safety of those who use them, public authorities enter by direct right as interested parties in construction work.

This hurried sketch may serve to show in a general way the supreme rôle of personal qualities in the relations of priest,

architect, and builder. We can understand from this how necessary it is that each of them study the other two with sympathy and imagination and with an impulse of respect for the skill and judgment of the other two. It is just possible that neglect of this element of personal understanding and mutual confidence has much to do in disturbing the unity that is demanded in any piece of important construction work. It is easy to see the primary rôle of the contract. But the happy carrying-out of the contract involves these intangible personal elements that have been mentioned. Here as elsewhere, "The letter killeth. The spirit quickeneth." It may be well then to make a brief study of the points of view and the difficulties of the three and to seek insight into differences that arise and the methods that may be followed in dealing with them.

I.

The priest who is about to construct a parish building is a priest first of all. He is not an architect, whatever his appreciation of the function and styles of architecture may be. He knows pretty well what he wants. He will have a knowledge of location, design, durability and use of the building that one may well expect in a man of his culture and responsibility. He may have had experience in building. He will have visited and examined other buildings. He will have discussed his plans with clerical friends who have experience. But after he has done all of this and he has brought long reflection to bear upon his purpose, he is not yet an architect nor is he freed from corresponding limitations when he deals with the architect. As a rule the priest who is well informed on architecture and experienced in building will bring the highest degree of confidence and understanding into his relations with the architect whom he chooses. Any of his wishes which arise out of a mere preference and may be in conflict with standards of good taste and good construction will be surrendered if the architect sets forth their difficulty. The tall priest will hardly insist on relating any details of construction to his height, because his successor may be a short man. The ease with which the former for instance can reach into the tabernacle would be followed by embarrassment for a successor who might be unable to reach so far. In all questions of this kind the preference of the priest will yield to general standards established by experience.

The priest who constructs a parish building is not the owner of the building. He is a trustee who has all of the authority of ownership. He is compelled to take account of the resources of the parish, its future, and the prospect of the cost of up-keep and service. He will watch expenditures carefully and will adjust his plans in a way to insure the maximum of service and of beauty. Lack of imagination may prevent a priest from realizing fully many problems of construction. Here as elsewhere he will be conscious of his limitations and depend on the judgment of the architect in strictly technical matters. Situations of two kinds may arise. An unforeseen problem will present itself. If in the judgment of the architect new expense must be incurred to deal with it, it will be the part of wisdom to accept the architect's judgment and to incur the extra cost. An instance of this kind occurs to mind. Some years ago a parish school was to be built. Plans had been accepted. Contracts had been let and outside cost had been agreed upon. No provision for boring to test the carrying power of the ground had been made. It was taken for granted that the nature of the soil and underlying rock was properly understood. After excavation had been begun the architect feared that the ground had been filled in and he became doubtful about the foundations. He suggested that borings be made at considerable expense and that tests be conducted to determine the carrying power of the soil. Although the expense had not been foreseen and the problem had not been anticipated, the pastor readily accepted the architect's judgment. The borings showed that the latter was right. The need of extra precautions in the foundations was discovered and in this way a grave mistake was averted. While the pastor was compelled to watch expenses with great care, he readily understood that this new expense was demanded in the interest of durability of structure.

Another situation may arise after construction has begun. When a priest sees the building advance toward completion he may wish to make changes in the interest of economy. He will suggest them and perhaps insist that they be carried out. In as far as the changes do not affect structure and stability, an architect will be disposed to assent. It is well to remember, however, that every detail has its fixed relation to the plan as a whole. A change in one item then may make necessary a

number of related changes which will disturb the harmony of the structure and perhaps involve greater expense than the original plan involved.

In making all plans, strain and stress and the carrying of load are clearly perceived by the architect and not at all so well understood by one who is not technically trained. The priest may suggest substitution of cheaper material in the interest of economy, but the architect's superior knowledge of materials may make the latter reluctant to consent to change. In the construction of a school a pastor may desire class rooms of a certain size, windows in a certain location. If such desires are in conflict with approved standards of class-room size in educational architecture or provisions for adequate ventilation, it will be the part of wisdom in the pastor to surrender his preference and accept the architect's judgment.

Even when a diocesan committee appointed by the bishop exercises general supervision over the construction of important buildings, such supervision is hardly detailed enough to serve as a substitute for the skill and experience of an architect in determining questions of importance.

It would seem well then that the priest make his mind known to the architect as fully as possible. The latter will always desire to be guided by the former, because his primary purpose is to erect the kind of a building and achieve the kind of distinction in effect which the priest desires. But in all technical questions which are practically beyond the priest's competence, his faith in his architect will lead him to accept guidance from the former and to abide by the result. In only this way can kindly relations be maintained and a durable and beautiful building be assured.

II.

An architect is a specialist. He brings a natural aptitude, systematic training, his own experience and that of his profession, to his work. Any architect may err in judgment or may fail of insight. Every building for which he makes plans will bring new problems. As he meets these in his preparatory work on plans he will be led to consult other architects, to look up records, to consult engineers in order to find the safest way to follow. It is well to note with some care the limitations

under which a first-rate architect must work. There are about ten thousand practising architects in the United States. Approximately three thousand of them are members of the American Institute of Architects, the purpose of which, like the American Bar Association and the American Medical Society, is to improve professional standards, to gather and interpret results of experience and to maintain a high quality of personal integrity and honorable practice. A code of ethics has been established. Boards of discipline watch with care the professional behavior of members and punish unethical conduct by suspension or expulsion. Unethical competition is forbidden; regulations which govern professional relations among architects are insisted upon, and every effort is made to establish such high standards of professional service as will win and retain the confidence of the public in the skill, reliability, and honor of architects. The Institute forbids an architect, for instance, to take any competing part in a work in charge of another architect, as one physician is forbidden to visit a patient in charge of another doctor. An architect is forbidden to have any financial interest in a company that furnishes material in a building that is under his care.

Each of the fifty-seven chapters of the Institute constantly studies local practice and problems. These studies are assembled and correlated. Conclusions are made known to all of the members by the *Journal of the American Institute of Architects*. In this way each architect is made aware of the results of research work and experience over a continental spread of territory. Standard forms of contract and of subcontract, of general conditions without agreement, of agreement and general conditions, of bonds of suretyship and of letters of acceptance of sub-contractors' proposals are worked out. Standard forms of agreement between owner and architect on the percentage basis, on the cost-plus system, and forms of agreement between owner and contractor are provided. These forms are the outgrowth of experience and of disagreement. They represent the prevailing wisdom in the profession as it may serve to obviate difficulties and insure pleasant relations. The architect who is a member of the Institute must work, therefore, under the limitations which it imposes upon him. He is not free to deviate from them at the wish of any one who employs him to make plans and specifications for a building.

The plans must be developed in direct relation to the use of the building, its probable length of life, its relation to surroundings, its expected vicissitudes and a pleasing effect which may attain to the high level of beauty. A church will be constructed with a view to the life of, let us say, fifty to one hundred years. Its larger structural features will be decided upon in relation to this. A parish school or hall will be undertaken as having a shorter tenure of usefulness. Its structural features will be cared for at a relatively lower cost. A convent or a rectory may be regarded as destined for a shorter career. Structural features of it will entail a relatively lower cost still.

The architect keeps in mind the use of the building in selecting material. He will provide one kind of floor where there is constant friction from walking and another kind of floor where the friction is notably lesser. Here again use will determine cost. Climate is taken into account also. One kind of tile will suit Florida where there are no severe frosts, while another kind will be demanded in a northern state where low temperature may be expected. One kind of stone will be well selected for a given climate, but it would be badly chosen for a different one. Copper makes a durable gutter, but it cannot be welded. It expands under great heat, but does not resume its shape and adjustment when the high temperature abates. This may cause a leak. Lead will have advantages of one kind and disadvantages of another. Tin is an equal if not greater problem. Brick, cement and lumber must be chosen with very great care in the light of their expected use, durability and physical conditions. Thus we find the architect governed by the laws of nature in selecting material and relating it to use. Those same laws of nature operate to govern construction and the physical qualities of material used in it. One must keep in mind the physical and chemical qualities of all materials and the processes that occur in them in spite of man. Thrust, strain, stress and gravitation operate with sullen continuity at every second. Architectural practice absorbs rapidly the amazing results of research work on every kind of material. It gathers and sifts the results of experience. There is probably not a detail of structural features in a modern building that is not related to an experience with a problem, a costly risk, or a tragedy in the history of construction. Hence an architect

works always under the guidance of a high factor of safety in dealing with every natural force that acts in and upon a building.

Imposing as the achievements of architecture are in bringing the results of thought and experience into the service of construction, the profession still holds an experimental attitude toward all of its major problems. Hence the alert architect makes consultation, research and inspection of similar buildings an essential feature in the drawing of every plan for which he is engaged.

Plans are but the symbols of complicated thinking. Countless sketches will be made. Time for that must be permitted. One detail may work out admirably, but it cannot be merged into a general plan without modification. One material might serve well for one purpose, but it would interfere with the major purpose in the work. A given color tone might add to beauty at the cost of durability. To gain the latter the former may be sacrificed. The final plans represent, therefore, much time, careful study, tentative arrangement, careful adjustment, the coördination of many kinds of material, the reconciliation of utility and beauty and compromise between limited resources and artistic standards. In very truth the architect is Emerson's "all reconciling thinker". Even the superficial examination of the work of an architect in preparing a single plan will show us an amazing range of information and staggering problems of coördination. The blueprints that we look at give no hint of the travail out of which they are born.

The architect is subject always to the civil law that regulates building. He is compelled to understand every detail of it and to be guided by it throughout. He may permit no deviation without breach of faith toward the public authorities which license him and toward the confidence reposed in him when a construction is entrusted to his care. However reasonable or unreasonable public regulations may be, they are at any time the interpretation of the judgment of public authorities concerning public safety. In some jurisdictions the authorities compel the submission of the completed plans of a building before the work may proceed. This often causes most annoying delay and renders owners impatient. The public authorities are right nevertheless, since every important detail in a

building derives its law and measure from the completed building. Knowledge of the entire plan is necessary to pass judgment on any detail.

We find last of all that the architect is subject to the laws of good taste and the canons of beauty in the construction of any building that he undertakes. Notwithstanding all of the controversies with which we are familiar concerning the laws of pleasing effect and enduring beauty, our love of beauty is substantial and enduring. The first use of a building is to afford shelter. Four walls and a roof will do this regardless of their ugliness. But the human eye has never rested on the contemplation of ugly buildings. It craves beauty and recoils from ugliness when normally developed. The eye enjoys symmetry, balanced disposition of masses, good lines and right proportions. We enjoy feelings that are suggested by attractive appearance, setting, color, mass, symmetry, harmony and the hiding of effort in achieved effect. It is the high function of the architect to provide a maximum of service and safety in his plans and to govern space, material, relation and suggestion in a way that brings the relieving touch of beauty and power before us.

The priest who is about to engage an architect would do well to gain a thorough insight into his functions, methods, capability and the limitations under which he works. When each of the two studies the other with sympathetic understanding we have every promise of good will, intelligent coöperation and happy results. The traditions of architecture require that an architect endeavor to learn fully the mind of the owner or priest as we are now speaking, and to carry out his wishes as fully as possible. When we find each of the two eager to know the mind and feeling of the other and both seeking the basis of common understanding, everything promises well. Both of them, however, have most complex relations with the builder and he is another type of man. The architect should study carefully the mind of the priest and the needs and resources of the parish. The priest should endeavor to see the completed work in all of its balanced relations and to judge every detail not as he wishes but as the plans demand.

III.

The builder, often called the contractor, brings together all of his materials for construction. He deals with all of those who furnish materials, with labor and labor unions, with transportation and delivery, with weather, building inspectors, and all of the uncertainties of cost of every item. Even when he employs sub-contractors he is responsible for the quality of material and workmanship and the faithful execution of plans according to specifications. The builder is in the market for jobs. His reputation for integrity, judgment, and good workmanship is his chief capital. I am convinced that the great majority of builders are honorable, fairminded and loyal. They have a most exacting task always. They must wait upon the completed plans and specifications before they can place orders, since they are directed by the architect's work in all choices of materials. They are compelled to deal with circumstances and conditions under which they can obtain the material called for. They are compelled to forecast market prices, to deal with problems of delivery and to watch the quality of everything that is laid down at the building site.

One should never forget the highly complicated nature of construction. If, for instance, a builder must use five kinds of material in numerical order, he may have the second, third, fourth and fifth on hand but be unable to secure delivery of the first one needed. Hence his progress is arrested at this point. No amount of impatience on his part or that of the priest or the architect can master the situation until material number one arrives. When we remember that all of the uncertainties of production and marketing affect the materials to be used we shall scarcely wonder at delays that are beyond the builder's control. They are perhaps scarcely understood by the priest who marks progress on construction day by day. If the builder had unlimited time, this condition might be averted. But he cannot place a single order for material until his bids are accepted and his bonds are executed. Sometimes one is inclined to blame the builder for delays that are extremely annoying to him. He will be suspected of trying to carry too many jobs. Out of such suspicion, misunderstanding will arise easily. Whenever such a situation arises in the course of construction of any parish building, the priest would do well to

study the situation with an impersonal attitude and to hold his feelings subject to what he discovers. He will rarely find the builder at fault if this is done.

At times the priest may disagree with the builder and the architect concerning the choice of material. Advertising is so cleverly contrived in these days that building materials commend themselves to the untechnical mind of the priest. He may then wish to introduce them against the better judgment of both the architect and the builder. The priest can do nothing better than to state his mind and his wish fully to the other two. He should, however, be willing to recognize his own limitations and to believe that both architect and builder sincerely aim to serve his purpose when they disagree with him.

One instance occurs to mind when a parish school was in course of erection and the pastor became dissatisfied with the laboring men and with the builder. In clear violation of the contract with the builder the latter was discharged and the pastor assumed complete direction of the construction from that day on. The injustice no less than danger of this is self-evident. It is, however, extremely rare. It is the only case that has come to my attention in many years in the field of architecture.

Conditions of payment are extremely important in the course of construction. The builder is compelled to borrow large sums of money in order to pay current wages and meet all bills for material by cash or short-time payments. He pays interest on the money that he borrows but he receives no interest on the deferred payments to him. Exact understanding of every detail of this kind promotes good will and happy relations.

IV.

I have wished to keep before the reader the personal relations of priest, architect and builder rather than their technical association in the work of building. When we bring together into the partnership of an important undertaking three men skilled in different lines, marked by different temperamental qualities, following different methods in reaching conclusions and judging values, we face a fundamental problem in human relations. Each of the three should state mind and preference fully. Each should recognize his limitations in authority and

experience. Each should feel unqualified confidence in the other two and make the axioms of good will and fairness the law of their relations. The priest and the architect become of one mind when the plans are accepted. The priest, the architect and the builder become of one mind when bids are accepted and work may be started. The contracts that are executed are, therefore, the symbols of agreement and its sanctions as well. But contracts must be interpreted. Not one that was ever drawn can make good will and kindly understanding unnecessary. Let such good will be assured. Let each of the three be generous, tactful and broadminded. It is hardly to be expected that this will prevent all differences from arising. Hence there are provisions for dealing with differences. They will be taken up in an article to follow.

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ABOUT RUBRICS.

RUBRICS are defined as prescriptions for the good order of external worship in the Church. Their purpose is to establish standards of uniformity, beauty and propriety which will impress the observers to their spiritual advantage and maintain forms of worship which indicate unity of faith and of government in the world of the soul. These regulations are so numerous and detailed that only an extraordinary feat of memory and constant study will insure their faithful observance. Such study and fidelity of practice rest on profound devotion, spiritual insight and a constant strong will. The task of learning and obeying rubrics is undertaken by priests who are busy with parish duties of many kinds and are annoyed by the multiplied distractions of life. The fidelity to rubrical practice which is easy in a monastery is far from easy for the priest who is left to himself and his conscience, as he attempts to reconcile the dignity of worship with the hurry of life and the seductions of routine.

Deviations from strict rubrical observance are due to many causes whose number and significance create real problems for a conscientious priest. Even when the priest is conscientious and well informed on rubrics, his individual way of carrying

them out will lead to minor modifications. If he entertain any mistaken views as to the meaning of a rubric or its authority, such views will mislead him. Again, a priest may be inclined to follow a custom in violation of strict rubrical procedure, which prevails without known objection. Furthermore, under the pressure of circumstances which invite hurry, liberties will be taken which violate the spirit and hurt the dignity of ceremony. This seems to be the only practical solution in sight in a given case. Priests who lack up-to-date information will at times devise their own methods which are in conflict with formal regulations. Other deviations will appear because conditions beyond control seem to make it necessary. Race customs, local traditions, circumstances and even mistaken zeal will, now and then, invite modifications of rubrics because they seem advisable in a given condition. Far-reaching changes in social life may give to rubrics an appearance of untimeliness since the Church changes her practice, when she changes it, much more slowly than life moves.

Situations which rubrics appear not to have foreseen will, particularly in new conditions, lead to interpretations which violate technical regulations although they express legitimate and commendable zeal. Some priests who are well informed and technically accurate may at times desire to restore an early practice in ceremony although later methods have the sanction of church authorities and universal practice.

This situation taken as a whole will make problems for every type of priest from the most conscientious and well informed to those who too readily take liberties with the prescriptions of the Church. Inquiries concerning rubrics, interpretation, and adaptation to new conditions are made constantly. As a result we have publications to which questions may be directed for authoritative reply. Authorities are constantly consulted. Divergent views and conflicting interpretations appear and remain until authoritative direction is received from the Congregation of Rites. In this way rubrics are of immediate daily concern to the priest and to Church authorities. It is always timely to discuss and reënforce them and to help the clergy to settle the annoying problems which are constantly being brought to attention.

I.

Rubrics are simple in form and definite in the directions which they give. But life is complex and circumstances show infinite variation. The attempt to obey the rubrics with entire good will frequently involves the exercise of judgment on the part of the priest. When a rubric forbids a course of action which zeal plainly dictates and daily traditions sanction, the difficulty which arises is not dealt with easily. At the meeting of the Priests' Eucharistic League in Buffalo last August an instance of that kind was brought to attention and no practical solution was arrived at. The problem arose in relation to Benediction in a country church where the Blessed Sacrament is not reserved. Zeal and local tradition urged the giving of Benediction. Yet the rubrics made it impossible to have the Blessed Sacrament because It could not be brought in the evening to the distant church for that purpose alone. If Benediction followed Mass (a devout practice which rubrics of the Mass do not seem to favor) no approved method of bringing the Blessed Sacrament away from the church after services, seemed to be known. Different methods were resorted to in order to meet the situation, some of which were plainly in conflict with the rubrics.

Again we meet situations in which strict observance of the regulations of public worship seem to cause a grave inconvenience for the priest. A hospital chaplain who may have to give Holy Communion to ten or fifteen patients in their rooms will find it gravely inconvenient to repeat the entire ceremony in each case. Various interpretations of fact and corresponding differences of practice will appear in the effort to meet the situation in a practical way and avoid the inconveniences in question. Circumstances worthy of attention may urge the baptism of an infant on a day when the church is cold and the only convenient place for the ceremony is the parish rectory. But the latter is not a suitable place, as the rubrics prescribe.

From time to time we meet situations in which the reasons for a rubric do not appear compelling and a custom of deviation will arise. The wearing of the surplice while hearing confessions, the use of cassock and surplice with stole in taking the Blessed Sacrament from the tabernacle for the sick-call, the preparation of the Missal before Mass, in the sacristy, are instances in point.

There are surviving rubrics which once had a significance that has been in some degree lost on account of far-reaching changes in social life and ecclesiastical practice. These may tempt one to depart from approved ways. The reading of the whole of the Prophecies on Holy Saturday illustrates this. The Holy Week ceremonies which attain to the quality of real grandeur and dramatic beauty suffer greatly when undertaken without proper setting, a suitable sanctuary, and a sufficient number of priests. Such circumstances which press heavily upon one lead toward adaptations which are not provided for in the rubrics. Life changes more rapidly than do they.

If we take into account this condition as a whole we are confronted by a situation which is rather trying for the priest. The Church on her part never surrenders her desire to safeguard the integrity and striking beauty of the rubrics. Everything in her traditions, philosophy, experience, and purpose warrants the solemn sanction that she gives to her prescriptions. Nevertheless, she exercises a wise forbearance with human nature and a discriminating insight into the limitations to which all serious direction of human activity is submitted. Elasticity in obedience to rubrics is provided for by certain powers granted to the Bishop, in whose judgment confidence is reposed. Every priest who meets a difficulty which he cannot master in harmony with the spirit and the letter of the rubrics may apply to his Ordinary for direction. This procedure recognizes respect for authority and an abiding reverence for rubrical practice. Emergencies may be met in the same way. The substitution of electric light for wax or oil in the sanctuary lamp at the time of the World War is an instance in point. When the emergency had passed, the return to traditional rubrical practice was made possible.

Rubricians recognize the power of custom to modify the general prescriptions of the Church. "Under certain circumstances, rubrics may be modified by custom but in this respect they do not differ from laws in general."[1] DeHerdt excuses infractions of rubrics for special reasons due to circumstances. We find in the approval of Rites different from the Latin Rite, by way of practical concessions to branches of the Church and to older religious communities, apt illustrations of practical

[1] Cabrol.

wisdom in dealing with long-established custom, popular imagination, and the reverent associations of memory. But in all such cases the authority of the Church is asserted, her general purpose is adequately maintained, and the limitations of human life are considered with practical wisdom. There are, however, certain factors of change with which the Church properly has little patience. The view which assumes that the observance of rubrics is practically impossible or unwise, will lead to some modifications that cannot be justified. The assumption that a very large number of rubrics are merely directive and that their observance is subject to the judgment of the priest is evidently in conflict with the spirit and the intention of the Church. The tendency of a priest to follow a custom which is plainly in conflict with rubrics meets little consideration from the Church authorities. The belief that one is free to interpret rubrics in the light of local conditions instead of dealing with conditions from the standpoint of faithful obedience to rubrics threatens the integrity of all rubrics whatsoever. These and similar attitudes interfere greatly with the dignity of public worship and mislead many into forbidden ways.

The duty of the priest to know the rubrics thoroughly and completely is fundamental. He is held to make every effort to acquaint himself with them. The duty of applying to proper authorities in every case where a violation of the rubrics or a modification of them seems necessary, is equally evident. The propriety of bringing to the attention of proper authorities any innovation which seems justified will hardly be called into question. The priest who takes these methods in meeting his practical difficulties will show the reverence, understanding and quality of self-discipline which are of the highest value to himself, to the priesthood as a whole, and to the service of the larger purpose that inspires the Church.

Zeal should never be indiscriminate. We meet from time to time the priest who is overly scrupulous and who carries his rubrical conscience too far. If he develops the habit of "proof-reading" his colleagues and calling attention to their irregularities he will create a reaction against rubrical integrity which may do harm. It would indeed be a most helpful practice if clerical ethics permitted us to admonish one another whenever faults against rubrics are observed. But clerical sensibilities

are still too delicate to allow this wholesome practice. This is particularly to be noted when the young priest who is just out of the seminary undertakes to criticize the older priest whose adjustments of rubrical practices may not be quite in keeping with approved standards. The young priest may fail to distinguish between minor modifications which are practically approved and those which go too far. The writer recalls a small group of priests who met once a year for the discussion of rubrics. Each one went through the ceremonies of the Mass while his friends observed him. At the conclusion discussion, consultation of authorities and correction followed. It would be helpful in the highest degree if this practice were generally followed.

II.

If alert supervision of all details of public worship were not exercised, chaos would result. If rubrics were intended merely as directive regulations to be observed at the option of the priest, the effect would be disastrous. If rubrics fell short of the command of conscience in their appeal, excuses for far-reaching variations would arise in the conditions already described. A cursory view of the history of the rubrics prior to the time of Pius V, who fixed uniform rubrics for the Mass, and of Sixtus V, who created the Congregation of Rites, will show us how true this is. Localisms that prevailed before 1570 indicate both negatively and positively the tremendous significance of uniform prescriptions for all public worship. No great regulative institution can be created in a day, nor can it be made effective by a mere command. Lack of communication, awkwardness of travel, strong local race feeling and custom, together with absence of large unifying conceptions of life, explain the conditions of ceremonial practice prior to the sixteenth century. From that time on, progress toward the establishment of uniformity in rubrical practice has been marked. In recent times all of the facilities for spreading knowledge of rubrics, for affording authoritative direction of worship and for the understanding of the high purpose and impressive philosophy of uniform rubrical practice reduce reasons for variation to a minimum and make effective appeal for faithful compliance with the wish of the Church. The variations which are

sanctioned as exceptions to general uniformity are easily understood in the light of their origin and sanction by the Church. A layman who undertook a visit to Rome during the Holy Year at the risk of his health, gave as reason for his effort, his profound wish to have personal experience of his affectionate relation to the Holy Father as head of the Christian world. The defeat of the former's edifying wish by critical illness before he sailed from New York took away no element from the depth of his insight, the beauty of his faith, or the nobility of his purpose. A priest in the most remote parish in the United States can by his faithful and reverent observance of the rubrics live daily in a corresponding union between himself and the center of the Catholic world. Every rubric rightly followed is living proof of the corporate unity of the village pastor with the Universal Church.

No rubric should ever be viewed as an isolated detail. Any rubric is a detail, of course. But it springs out of a great vision that directs an act of public worship and makes it worthy of association with the whole process of divine worship. As the splendor of the sun, and the majesty of cloud masses moving along their uncharted pathways above the world are reflected in a tiny pool of water on the roadside after a rain, so the splendor of adoration and the searching impulses of reverence, petition, worship and appeal may be imprisoned in a genuflection, in the blessing of holy water, or of a church bell, or in the absolution of a repentant sinner.

Any priest who will read with care a single formula in the entire range of prescribed ceremony and understand its place in the whole compelling vision of the Church, will gain new insight, will find new beauty of phrase and articulation of faith, that will stir his heart. Every presumption favors any rubric which is given to the Catholic world. Every presumption opposes deviation. If departure from the prescribed form is to be justified, the method by which this may be accomplished is provided within limits, in a way that reconciles it with the mind of the Church and the aim of its general regulations.

If we study all of the Old Testament provisions that were intended to instil reverence for Almighty God and to maintain it, we shall find that the sanctity of His name and the vision of His Omnipotence were set forth with dramatic power. The

pronunciation of the "Great Name", "Only Name", "Glorious and Terrible Name", "Hidden and Mysterious Name", was reserved to the high priest on the day of atonement. A reverent student will scarcely fail to be deeply impressed by such symbolical representation of the majesty of God.

If we gather together every rubric that concerns the Blessed Sacrament in the Holy Sacrifice of the Mass and apart from it, we find elements of a dramatic and appealing revelation of the spirit of worship of the Real Presence as the wisdom and experience of the Church conceive that spirit. Chalice, altar linens, vestments, altar, acolyte, tabernacle, reverent action, dignity of bearing, careful enunciation are details that merge into one superb picture that represents tireless energy and resourceful love as the mediating priest worships the Christ of his Priesthood and presents the graces of redemption to adoring and sorely tried children of God. The priest who masters this truth and whose imagination is governed by that mastery will look upon his every act of obedience to rubrics as a detail that his alert love of Christ contributes to the picture.

I have heard many of the laity speak of the reverent bearing of well trained and properly dressed altar boys in terms of gratitude and praise because the demeanor of the latter declared reverence for the Holy Presence in a way that preaching or formal instruction could scarcely equal in appeal to the imagination. I have heard a devout Catholic woman ask a clerical friend how it was possible for a priest to display ill temper while preaching at Mass if he were really conscious of the Divine Presence in the tabernacle near which he stood. These two extreme instances remind us of the sway of imagination in spiritual life and warn us to keep it in mind in every detail of public worship. All ceremony is appeal to imagination. The Church has not over-rated the power of imagination, nor has it misunderstood the ways of effective appeal as it brought gradually countless details of public worship into the regulated system that governs it. A certain indifference to the purpose, dignity and sanction of rubrics may be noted in the public opinion of the clergy. And an alluring generosity in excusing offences against them helps to disparage the effort at faithful observance which the Church expects and commands. In this way the inherent difficulties already mentioned are so

dealt with that diminished zeal for faithful rubrical practice appears, and the proper course of seeking direction from Church authorities when doubt arises, may be neglected.

It is possible that the seminaries do not succeed in teaching the whole philosophy of ceremony to theological students with abiding effect. The prestige of the rubrics in theological seminaries is not as high as it should be. Lack of feeling for them may be found among theological students. It is hardly probable that it is in the power of the seminaries to change conditions. I think that it is not. Now if teaching is confined to instruction in details, and the deeper interpretation of the place of ceremony in the mind of the Church is not imparted with leisurely care and real persuasion, memory alone will not carry the young priest far after ordination. He will adapt himself to the examples which he observes, to the prevailing opinion that he discovers, and he will gradually adjust himself to the clerical public opinion which he meets.

The ceremonies prescribed in the rubrics may be looked upon as a message sent to the faithful by the Church through the priest. They wish to see ceremonies carried out with dignity and with good effect. They are sensitive to the beauty of them. A parent who witnesses the baptism of his own child will be deeply impressed if he sees in the ceremony a dignified and reverent interpretation of the procedure that takes the infant out of the bondage of sin and leads it into the Promised Land of Redemption. The dramatic beauty of that ceremony is excelled nowhere in the world. The missionary power of all ceremony in making the invisible world very real to the believing heart is of primary concern to the Church always.

Another consideration set forth too rarely, if at all, is found in the spiritual value that the priest finds in faithful obedience to the rubrics. Self-discipline, self-control, the fostering of the spirit of reverence, improved insight into spiritual truth and the high compensations of grace await every priest who endeavors to observe faithfully the prescribed forms of ceremony in all acts of public worship. The way in which a priest observes them is a revelation of the quality of his spiritual life, of his spiritual loyalty to the authority of the Church and his understanding of her mind as she leads the race into the ways of redemption.

III.

An effort may be made to improve insight into the philosophy of ceremony by entering upon further considerations. The Church has a universal mind, a universal mission, a deep historical sense, an infinite variety of experience and a most effective grasp of human psychology. Her efforts toward detailed control of all acts of public worship spring out of these fundamentals. There is no doubt that uniformity of ceremony does incalculable service in supporting and expressing unity of faith, loyalty to Church authority and the solidarity of the Catholic world. She well understands that memory, imagination, habit and common symbols are powerful in all social life. When these auxiliaries to her formal teaching are assembled around loved forms of worship they weld souls into a unity which survives the erosion of swiftly flowing years. An American scholar has well said that a religious ceremony is "a museum of antiquities". The thought that we who worship to-day are united in ceremonial forms with all parts of the Catholic world and with centuries that are long buried in the tomb of the past, causes time and space to disappear in the present splendor of our daily worship.

The Church has had abundant experience with all of the processes of social change and the insidious motives that prompt many of them. Unless she reaches out into every significant detail of public worship and directs its form, she will have to deal with variations whose ultimate logic points toward distractions of faith itself. The architect who detects a slight crack in the wall calls to mind the forces working upon the building as a whole and he takes prompt steps to counteract them. When the Church notes an arbitrary deviation from prescribed forms of public worship she sees not so much the detail as the universal process of change which reveals itself at that point in the structure of her worship. Measuring her efforts and her sanctions from this point of view, we can readily understand the spirit of her action.

It would be worth while to study Protestantism in order to note how far its disintegration has been effected by indifference to ceremony or antipathy for it. It may be that this attitude is a phase of its opposition to Catholicity because the latter

identifies ceremony so intimately with all acts of public worship. If the Church has preserved in a disintegrated world the concept of spiritual authority, ceremonial expression of it has undoubtedly played an important rôle. If she has preserved with striking power the habit of prayer in Catholic life in times that like to turn away from God, the ceremonies attached to prayer must receive credit in large degree for it. If the Church has preserved the concept of corporate worship throughout the world, the weight of that superb belief has been carried safely down the steps of the centuries by her structure of ceremony. If the Church has preserved against the subtle allurements of the world, the spirit of penance, repentance, loving petition and humble submission to the authority of God, it is because these have been carried in ceremonial forms throughout our universal traditions. We need to dwell among thoughts like these, however inadequately we may conceive and express them, if we would understand the philosophy that has guided the structure of universal ceremony in the Church. One would seek in vain any method, any sanction, any outcome different from those we witness, in a reasonable attempt to accomplish the purpose that has governed the Church in this respect.

Other general considerations follow upon these. The Church insists on maintaining decorum in all formal relations between the soul and its Divine Redeemer. The word "decorous" indicates that a thing is suitable to a character, or to time, place and occasion. It indicates comeliness and beauty. Dignity is of the soul. Decorum relates to manner. The redemption of the soul through Christ, the process by which one shares in the graces of Redemption, the sanctification of things, places, persons and actions by which a halo of eternity is placed upon them and they become by reverent use a form of prayer; in a word, every single act of public worship possesses a transcendental dignity which is a sacred law to the understanding heart. Such a heart finds abiding joy in decorous forms of ceremony which master the resources of beauty and indicate the authority of its appeal. The Church standing high on the mountain catches a glimpse of the majesty of God beyond the everlasting hills and attempts to impart it to the soul and imagination of the believer in the dignity and decorum of her ceremonial forms. She seizes fleeting beauty of action, relation, form and

interpretation and makes it enduring. Every art, all of the loving ingenuity of devoted souls, all of the resources of historical genius have been called upon to contribute of their gifts, to the dignity of worship and the brave assertion of the jurisdiction of the invisible God who is yet very near to us always. Who could be reluctant to help bring decorum into worship or fail to profit by a loyal coöperation with the Church when she does it? What preacher lacks material for sermons when the ceremonies remain to be explained and commended and the people love to understand them and are glad to feel the quickening of spirit that understanding insures.

The Church insists on a spirit of leisure as one approaches God. Public worship must be conducted without hurry. The duty in hand, a blessing, a baptism, a confession, a Mass, a sick-call should be one's supreme concern at the moment. If hurried minutes are snatched from a busy day to perform it, the spirit is lost. No hurried mind can appreciate ceremony, for hurry is foreign to its dignity. Leisurely approach, concentration on the act of public worship about to be undertaken, the right of way accorded to it against every other claim will reveal its beauty, convey its lesson and refresh the sources of spiritual vision of priest and of observer. Worship is the work of eternity performed in time. It craves the atmosphere of eternity. Hurry is not of eternity.

The difficulty of acquiring a leisurely and dignified manner in every act of public worship is very great. Perhaps in many instances it is practically beyond control. But this in no way minimizes the loss to ourselves and to the faithful and the defeat of the high purpose which inspires the Church.

A priest once attended a Pontifical Mass at the funeral of a distinguished churchman. The former hurried from one engagement to the cathedral, arriving late. He had an appointment immediately after the services. He hurried to keep it before the absolution was given. But during the Mass he slowly realized the calmness and dignity with which the ceremony proceeded. Music, action, enunciation, gave no hint of the hurry that was in his soul. The beautiful ceremony carried through with dignity and care seemed to have caught the spirit of the leisure of God Himself. The contrast between the observer's feeling of hurry and the spirit of calmness that gov-

erned all of those who took part in the Mass gave to the former an insight into the deadly effect of hurry and the meaning of leisurely procedure that no preceding instruction or experience had ever impressed upon him.

The last suggestion held in mind refers to the insistence of the Church in appealing to the imagination constantly as an auxiliary to formal instruction. Few reason. Many imagine. Few think. All can see and admire. An abstract proposition hardly stirs emotion. A concrete representation of a truth makes universal appeal. Yet frequent repetition will reduce that appeal and degenerate into routine unless care is exercised. The Church wishes that the faithful be instructed adequately and at frequent intervals in all of the symbolism of ceremony in order that imagination may be appealed to and perfunctory attention may be avoided. The thought is only restated at this point because it has been presented and explained in what has been already said. The priest is urged to keep in mind always the imagination, as well as the intellect of the faithful committed to his care. If he lose sight of the former, he will drift toward a personal point of view and under the pressure of circumstances which have been described he will be inclined to diminish attention to exact obedience to the spirit and form of the rubrics. If he will bring himself to understand the rôle of imagination in the support of faith and the direction of details of worship, conscience, zeal and industry will keep him in harmony with the mind of the Church and those whom he guides will call him blessed.

W. J. K.

Analecta

ACTA PII PP. XI.

Litterae Apostolicae.

I.

Dilectis Filiis Nostris
Guilelmo tit. s. clementis s.r.e. presb. cardinali O'Connell
archiepiscopo bostoniensi
Dionysio tit. ss. nerei et achillei s.r.e. presb. cardinali Dougherty
archiepiscopo philadelphiensi
Georgio tit. s. mariae de populo s.r.e. presb. cardinali Mundelein
archiepiscopo chicagiensi
Patritio tit. s. mariae in via s.r.e. presb. cardinali Hayes
archiepiscopo neo-eboracensi
et Venerabilibus Fratribus
archiepiscopis et episcopis foederatarum americae septemtrionalis
civitatum.

PIUS PP. XI.

Dilecti Filii Nostri et Venerabiles Fratres,
salutem et apostolicam benedictionem.

Saepenumero equidem vobis, occasionem nacti, praeclaram sollertiam vestram gratulati sumus; propterea quod tum proprias dioeceses diligenter regendo, tum populis calamitate oppressis benefice opitulando, tum demum in Fidei Sanctae incrementum lectissima quaeque coepta provehendo, bene de re catholica mereri consuevistis. Itaque vel in praesens libenter admodum a Washingtoniensi Delegato Apostolico discimus

quam studiose hucusque contenderit opus istud, "National Catholic Welfare Conference" nuncupatum, ut Mexicanam ecclesiam, tam acriter vexatam, tueretur eidemque modis omnibus subveniret. Cum enim a vobis imprimis, civibus quidem propinquae florentissimaeque nationis, mexicani Episcopi auxilium solamenque petiissent, utrumque vos ipsis generose afferre maturavistis. Namque non solum Nostras litteras "Iniquis afflictisque" inscriptas, usquequaque vulgandas publicamque mexicani Episcopatus recusationem contra impias leges defendam curavistis, sed etiam vosmet ipsi communiter praeclaram edidistis epistulam ut omnibus, catholicis et acatholicis, veritatem ostenderetis mexicanarum rerum, valde ita Ecclesiae Sanctae causam adjuvantes. Ecquis autem ignorat quantopere eluxerit studium vestrum erga eos catholicos omnis ordinis e finitima Republica, qui ob eam rem patriam reliquerant ut iniquam vexationem effugerent? Quae vexatio cum nuper eo improbitatis processisset ut ipsi sacrorum Antistites per vim e suis sedibus deicerentur, magnae vobis curae fuit eosdem et fraterno animo excipere et omni humanitatis officio prosequi, praecellens caritatis illius exemplum praebentes, qua maxime christianum nomen ubique floret ac viget. Ex his luculenter sane apparet quam opportune utiliterque vos consociationem istam "Welfare Conference" cum adjectis operibus "News Service" et "Bureau of Immigration" haud ita pridem condideritis. Nec opportuna solum, sed etiam necessaria vobis haec sunt instituta; cum enim urbes inter se remotissimas incolatis, eademque sint negotia majoris sane momenti conjunctim tractanda—uti ea quae ad christianam familiam pertinent, ad puerorum educationem, ad publicos privatosque mores, ad plurimorum emigrantium curam et alia hujusmodi—opus est omnino ut, collatis consiliis, unum sit vestrum omnium propositum et concors agendi voluntas, ea subsidia adhibendo, uti vos facitis, quae paria et accommodata sint rationibus horum temporum. Ne cessetis igitur hoc animorum consensu pro religione sancta elaborare, in ista nempe Republica amplissima, ubi Ecclesia, Dei providentia, tanta libertate fruitur magnaque rerum prosperitate. Nos vero non dubitamus quin, arctius in dies foederatis viribus, christiana etiam vita per vos istic magis magisque augeatur in spiritu quidem justitiae et caritatis, ut pacis veri nominis Princeps, Jesus Dominus, plane apud vos

feliciterque regnet, juxta illud: "Pax Christi in Regno Christi". Interea, debita laude vos imprimis, qui tam pie Apostolicae Sedi obsequimini, ac deinde eos omnes qui operam vobis quomodocumque navant, Nos honestamus. Cumque, uti affertur, annuum Conventum de more acturi sitis, divinae sapientiae lumina enixe vobis precamur; quorum munerum auspicem itemque paternae benevolentiae Nostrae testem esse volumus Apostolicam Benedictionem, quam vobis, Dilecti Filii Nostri et Venerabiles Fratres, universoque clero ac populo unicuique vestrum concredito amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die X mensis Augusti anno MCMXXVII, Pontificatus Nostri sexto.

PIUS PP. XI.

English version of the foregoing letter follows:

LETTER OF HIS HOLINESS TO THE AMERICAN EPISCOPATE.

PIUS XI
TO
OUR BELOVED SONS

WILLIAM O'CONNELL, CARDINAL PRIEST OF THE HOLY ROMAN CHURCH, OF THE TITLE OF ST. CLEMENT, ARCHBISHOP OF BOSTON,

DENNIS DOUGHERTY, CARDINAL PRIEST OF THE HOLY ROMAN CHURCH, OF THE TITLE OF STS. NEREUS AND ACHILLEUS, ARCHBISHOP OF PHILADELPHIA,

GEORGE MUNDELEIN, CARDINAL PRIEST OF THE HOLY ROMAN CHURCH, OF THE TITLE OF SANTA MARIA DEL POPOLO, ARCHBISHOP OF CHICAGO.

PATRICK HAYES, CARDINAL PRIEST OF THE HOLY ROMAN CHURCH, OF THE TITLE OF SANTA MARIA IN VIA, ARCHBISHOP OF NEW YORK,

AND TO OUR VENERABLE BROTHERS,
THE OTHER ARCHBISHOPS AND BISHOPS OF THE
UNITED STATES OF AMERICA.

Beloved Sons and Venerable Brothers: Greeting and Apostolic Blessing.

Again and again, as occasion offered, we have congratulated you on your splendid zeal, for as much as you have continually rendered meritorious service to the Church both by the assiduous administration of your own dioceses, by generously coming to the aid of various peoples suffering

from grave disaster, and finally by carrying to a happy issue undertakings of the greatest value to our holy Faith. Thus, quite recently we have learned with pleasure from Our Apostolic Delegate at Washington how zealously the organization known as the National Catholic Welfare Conference has hitherto striven to defend and, in every possible way, succor the Church in Mexico which has been so sorely tried. When the Mexican Bishops, in the first instance, appealed to you, citizens of a neighboring and most prosperous nation, for help and comfort, you hastened to provide both in generous measure. You not only gave the widest possible publicity to Our Encyclical "Iniquis afflictisque" and upheld the Mexican Hierarchy in their public protest against iniquitous laws, but you, yourselves issued a splendid statement wherein you made known to all, Catholics and non-Catholics alike, the truth regarding the Mexican situation, thereby vigorously defending and furthering the cause of Holy Church. Surely everyone knows how effectually you have assisted Catholics of all classes from the neighboring Republic of Mexico, who left their native land to escape grievous persecution. When of late this persecution went to the extreme of banishing by force the Bishops themselves from their dioceses, it became forthwith your great concern both to harbor these Bishops as your own brothers and show them every mark of considerate kindness, thereby giving a striking example of that charity which everywhere is the essential characteristic of Christianity and the source of its vitality.

Hence appears with abundant evidence how timely and useful was the organization of the National Catholic Welfare Conference which you lately established, with its departments, the News Service, and the Bureau of Immigration. This organization is not only useful, but also necessary for you. Since you reside in cities far apart and there are matters of a higher import demanding your joint deliberation—as, for example, those relating to the Christian family, the education of youth, public and private morality, care of numerous immigrants, and other problems of this kind—it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment, by employing, as you now do, the means which are adequate and adapted to present-day conditions.

Cease not, therefore, to labor in this spirit of unity for the welfare of our holy religion, in that great Republic where the Church, under God's providence, enjoys such wide freedom and such a high degree of prosperity. We, on Our part, have no doubt that by uniting ever more closely the forces at your command, you will impart to the Christian life in your country a greater and greater vigor in the spirit of justice and charity, to the end that the reign among you of the Lord Jesus, the Prince of true Peace, may be supreme and abound in every blessing: "The Peace of Christ in the Kingdom of Christ."

Meanwhile, we bestow well deserved praise, first upon you who are so loyal to this Apostolic See, and then upon all those who in any way coöperate with you in this great work: and as we are informed that you are about to hold your Annual Meeting, we earnestly implore for you the light of Divine Wisdom; as an earnest of this heavenly gift and a token of Our own paternal good-will toward you, we impart most lovingly in the Lord the Apostolic blessing to you, Our Beloved Sons and Venerable Brothers, to all your clergy, and the faithful committed to the care of each.

Given at St. Peter's, Rome, 10 August, 1927, in the sixth year of Our Pontificate.

PIUS XI POPE.

II.

AD EMUM P. D. PATRICIUM TIT. S. MARIAE DE PACE S. R. E. PRESB. CARDINALEM O'DONNELL, ARCHIEPISCOPUM ARMACHANUM, QUEM LEGATUM SUUM ELIGIT AD CONCILIUM PLENARIUM EX TOTA HIBERNIA.

PIUS PP. XI.

Dilecte Fili Noster, salutem et apostolicam benedictionem.—Cum valde sollicitudine et cura urgeamur omnium Ecclesiarum, nihil magis, ut par est, Nos delectat quam quidquid religiose sancteque dioecesibus singulis prodesse potest. Pergratus igitur Nobis nuntius accidit Concilium ex tota Hibernia proxime celebratum iri, magno quidem Episcoporum studio atque consensu. Ac certe laude digna omnino est ista Pastorum concordia in utilitatibus cleri populique provehendis; cum enim voluntatem parendi Apostolicae Sedi, tum sollertiam ostendit

dioecesanas leges ad normam illius Codicis iuris canonici accommodandi, qui haud ita pridem a decessore Nostro f. r. Benedicto XV promulgatus est. Siquidem satis est experiendo compertum quantum valeant huiusmodi coetus, collatis quidem consiliis, ad abusus, si qui irrepserint, tollendos, ad disciplinam sacram firmandam, ad christianos spiritus late in populo refovendos; ita ut ad vestrarum dioecesium vires quodammodo reficiendas optimam vos rationem inire videamini Plenarium istud Concilium indicendo. Quamobrem, cum de opere tam frugifero agatur, libentes Nos, dilecte fili Noster, optatis tuorum satisfacientes, te his Litteris eligimus qui, Nostram gerens personam, nomine et auctoritate Nostra Plenariae Synodo praesis eandemque modereris; id enixe precantes ut congregatis ob rem tanti ponderis Spiritus Sanctus sapientiae suae lumine et mentes vestras collustret et studia exacuat ad ea quae sciveritis diligenter exsequenda. Quorum caelestium auspex munerum ac paternae benevolentiae Nostrae testis apostolica sit benedictio, quam tibi, dilecte fili Noster, tuis in episcopatu conlegis iisque omnibus qui coetibus intererunt, effuso animo impertimus.

Datum Romae apud Sanctum Petrum, die XVII mensis Iulii anno MDCCCCXXVII, Pontificatus Nostri sexto.

PIUS PP. XI.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

LETTERS OF HIS HOLINESS POPE PIUS XI: 1. to the Hierarchy of the United States commending the work of the National Catholic Welfare Conference; 2. to His Eminence Cardinal O'Donnell, Archbishop of Armagh, appointing him Papal Legate to the Plenary Council of all Ireland.

A PARADOXICAL EFFECT OF MARRIAGE PRESUMPTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the August issue of THE ECCLESIASTICAL REVIEW, pp. 195-198, appeared a very interesting marriage case[1] in which the canonist discussing it concluded that the two matrimonial courts "erred seriously". The present writer would here attempt to set forth an interpretation of the case[2] by which the tribunals' decisions, contrariwise, may seem to be justified.

The gist of the case is as follows: Peter, a baptized Presbyterian, previously to 1918 married Bertha, a doubtfully baptized person. They separate. Later Peter, having changed his name and now posing as a Catholic, marries Titia, an unbaptized person, before a Catholic pastor who had obtained for him a dispensation *disparitatis cultus*. Divorce follows this union when Bertha is found still living. Now Titia is desired in marriage by a Catholic.

[1] "The Roman Decrees relative to Doubtful Baptism in Matrimonial Cases *Pro Praxi Tribunalium*", by Eugene Spiess, O.S.B. What is apparently the same case was commented on in the January *Homiletic and Pastoral Review*, whose conclusion likewise was adverse to the decisions of the tribunals. It pointed out that the dispensation *disparitatis cultus* granted in the case was *ultra vires*.

[2] With which he has no acquaintance other than through the two articles cited in the previous note.

The point upon which the matrimonial court was asked to decide was this: Was the Peter-Titia union a valid marriage? The following is a conjecture of how the matter may have proceeded.

Titia's proctor could question the validity of the Peter-Titia marriage on either or both of two grounds: 1. that the dispensation from the diriment impediment *disparitatis cultus* granted for that marriage, was *ultra vires Ordinarii* whose delegated faculties did not extend to non-Catholics (and Peter was really such); 2. that Peter labored under the diriment impediment *ligaminis* from the earlier Peter-Bertha marriage. Titia's proctor preferred to follow the second course only, as clearer and easier, and probably because the case could thus be tried under the simplified procedure of Canon 1990.

Now, legal trials generally do not deal with absolute certainties, but with, theoretically or really, doubtful cases. Hence, in order that decisions be not continually held in abeyance because of uncertainty, the law itself provides for the court's action when the evidence still leaves the judge in doubt. And matrimonial trials are not excepted from such provision. The scales of Justice are not even initially balanced with accuracy. For practical purposes the burden of proof always lies on one side, whilst the other has the advantage of legal presumption.

In matrimonial trials the canonic presumption is *for* marriage (Canon 1014) and favors the Defensor Vinculi, whilst the *onus probandi* weighs upon the Procurator Actoris. Should the evidence presented in a case not suffice to generate certainty on one side or the other in the judge's mind, indeed leave the claims of both sides dubious, then, (unless further evidence may be sought) the court must perforce render decision for the side that has legal presumption in its favor.

Now the Peter-Titia case as argued, had the peculiarity that its direct and eventual decision depended entirely upon the decision of a *quaestio incidentalis* which was itself *another matrimonial case*. For, according to the line of attack adopted, whether the Peter-Titia marriage was valid or not depended entirely upon whether or not the earlier Peter-Bertha marriage was to be considered valid.

This peculiarity brought about a complete *volte-face* in the conditions of the parties contending in the trial. To all prac-

tical intents and purposes the positions of the Defensor Vinculi and of the Procurator Actricis were reversed. Titia's proctor automatically got in his favor the canonic presumption that the Peter-Bertha union was valid, whilst on the Defensor Vinculi fell the difficult *onus probandi* that the Peter-Bertha union was invalid on the ground of Bertha's non-baptism (she appears to have been doubtfully baptized). After all, it makes a difference whose ox is being gored.

In order to have the tribunal decide in favor of the nullity of the Peter-Titia union, Titia's proctor, absolutely speaking, did not even have to prove that the Peter-Bertha marriage was valid. All he had to do was to bring sufficient evidence to engender in the minds of the judges a *doubt* whether the Defensor Vinculi had proved to the hilt that the Peter-Bertha union was invalid. Thereupon the canonic presumption, "matrimonium gaudet favore iuris" (Canon 1014) would become operative. Since it was simply *not certain* that the Peter-Bertha marriage was invalid, the judges were bound to act according to the canonic presumption, and to declare (incidentally) *for* the validity of the Peter-Bertha union. Naturally the eventual direct decision was for the invalidity of the Peter-Titia union.

A legal presumption must be given equal consideration whether it operates for or against. In this case the Peter-Bertha marriage, being prior in time, may be said to have had a prior right to the canonic presumption of validity. In other words: the canonic presumption of validity of marriage (as a deciding factor in case of doubt), by operating *for* the Peter-Bertha marriage, simultaneously even if paradoxically militated *against* the validity of the subsequent Peter-Titia union. Therefore it seems that, considering the circumstances, the judges, instead of erring thereby, could hardly have acted otherwise than decide that the Peter-Titia union was invalid, —thereby setting Titia free.

But (it is objected) the court erred in permitting Titia to enter into a doubtful[3] union with Titius (the Catholic desiring

[3] Because (it would be said) Bertha was only dubiously baptized when she married Peter, and the diriment impediment *disparitatis cultus* still affected non-Catholic marriages at that time, the Peter-Bertha marriage, although presumed valid canonically, might possibly *de facto* have been invalid—and consequently the subsequent Peter-Titia union (if contracted after 1918) might with

to marry her); and, it is not lawful to expose the validity of marriage to nullity. The readiest answer to that is: the matrimonial tribunal was not asked and had nothing to say about a possible future marriage of Titia's. It had to confine itself to deciding whether her past marriage with Peter was valid or not along the line *impedimenti ligaminis*—and there its responsibility ceased. Titia might have had a mind to "get her to a nunnery gone", for all it mattered to the judges. Their official concern was with a certain thing Titia had done, not with something she might possibly do in the future.

But (it may be objected further) that is legalistic quibbling. Granting that the Peter-Titia marriage was invalid *in foro externo*, might it not have been *de facto* valid *in foro interno?* Yes, that possibility is not absolutely excluded. But matrimonial judges are concerned primarily and directly with the *forum externum*, and must act according to the laws and data available there.[4] Moreover, "a posse ad esse non valet illatio".

But (one may insist) the validity of the Peter-Bertha marriage (and consequently the invalidity of the Peter-Titia union) is based on a presumption only. Yes, but a legitimate canonical presumption. What good are canonic presumptions if one may not act upon them?

Of course this interpretation given of the Peter-Titia case is only conjectural. But it may serve to explain favorably the decision of the courts.

J. SIMON, O.S.M.

Caliente, Nevada.

A SEVENTEENTH CENTURY VIEW OF SCRUPLES.

The recent publication of a new edition of *The Blind Obedience of an Humble Penitent* by Sylvester Jenks brings to attention a remarkable little seventeenth-century volume from which one can greatly profit. The humor, good sense and

like possibility have been valid, whereupon the third or Titius-Titia marriage might similarly possibly be invalid. Thus the whole worry is in the realm of unverifiable possibilities. Were these to be regarded, no conscience would have peace.

[4] In the improbable hypothesis that a case should be brought before a matrimonial judge, pleading for nullity *ex capite impotentiae* (for example), and the proctor should not succeed in proving his contention,—could a judge nevertheless give a decision that the marriage was null simply because he happened to know *in foro interno* (although he could not communicate his knowledge) that the marriage really was null, say, *ex capite clandestinitatis*?

spiritual wisdom of the author are admirably illustrated in his Preface, which is well worth publishing. It is as follows:

Scrupulosity is a disease of the mind, which many people have more or less of; although few believe it, and fewer are willing to own it. The greatest part, and the wisest, are commonly ashamed of it. But yet there are some—the fewer, the better—who think it a fine thing to be longer than ordinary in consulting, in preparing and confessing. The more they out-do their neighbors in these matters, and the more they are taken notice of for being singular, so much more they admire themselves for being skilful, careful and exact. They seem to affect these tedious and tormenting Scrupulosities, as if they thought them to be the modish distemper of the saints; and, if one may judge by appearances, they are like a certain Lady, who having entertained the company with a long history of her Vapours, could not endure to hear a Gentle-woman, inferior to herself, begin to complain of the same indisposition. "Marry come up," says her Ladyship, "we shall have everybody, one of these days, take upon them to be troubled with Vapours, if such as you pretend to it."

'Tis hard to determine which is greater, the folly or the mischief of scrupulosity. Take it one way, there is no subject more serious; take it the other, there is nothing more ridiculous. My chief design is to prevent the mischief of it, without sparing the folly, when it happens to lie in my way. And truly, when people are so fond of their scruples, I am apt to think it is not amiss to let them see how silly the humour is. There is always a secret pride lies lurking in the bottom, when they are so stiff in their opinion; and a little sense of shame is in some measure a remedy for it. If one always treat these follies with respect and gravity, it will only serve to confirm them in a vain belief that their mistakes are wise ones; and this being wise in their own conceits is the chief part of their disease.

In fine, well or ill, I have now done scribbling; and, upon second thoughts, am in some admiration how I ever prevailed with myself, to begin. But, being once entered, and having already published some small pieces, I was not willing to leave off, till I had made a present of this little Treatise to my friends; to whom if it prove acceptable and useful, I shall not think my labour lost; and, for the rest, the care is taken.

Meantime I keep my name to myself; and my reason is, because I love a quiet life. I ever looked upon it as the greatest blessing which a bad world can afford; and am persuaded that being private is the easiest and securest way of being quiet. Besides, I see no good there is in being talked of, either well, or ill; the one is good for nothing

but to make a man vain; the other is as apt to make him vexed, and all to no purpose.

While this is one view of scruples, it is not the only one. The insight which has been gained into mental processes gives us new direction in dealing with this difficult problem. A priest's final duty is to understand the case that comes to his attention, and then to act as the interests of a distressed soul demand. Superficial impressions are not safe guides in any case.[1]

LONGEVITY OF MEMBERS OF CATHOLIC RELIGIOUS SISTERHOODS.

Dr. C. J. Fecher, a graduate of the Catholic University of America, has prepared mortality tables based on the experience of certain religious communities containing in the aggregate during the twenty-five-year period studied 24,728 sisters. These tables contain death rates for the sisters for the whole period from January 1, 1900 to December 31, 1924, and also separate death-rate tables for the first ten years of the period, and for the last fifteen years and the last five years. Life-expectancy tables are also worked out to accompany the various mortality tables. Separate tables are also prepared for the teaching sister alone for the various periods.

In comparing these mortality rates with similar tables for lay women Dr. Fecher finds that in general the sisters have a fairly low death rate and may expect to live somewhat longer than the average of women of similar ages in the general population. To take an illustration at random, the death rate for white males aged 37 years in the U. S. registration area for the years 1919 and 1920 was 7.58 per thousand; for white females of the same age and for the same area and years it was 7.02 per thousand; for the religious communities studied for the period 1910-1924 inclusive, it was 6.56 per thousand at age 37; and for these communities for the years 1920-1924 it was 5.62 per thousand at that age. The average white male in

[1] The author, Sylvester Jenks, was born about 1656 and died in 1714. He had been chosen as Bishop of Callipolis but died before his consecration. The work alluded to here was published in 1698. Several editions have appeared. The present one is edited by Dom Roger Hudleston, O.S.B., of Downside Abbey. It appears in the series of Orchard Books published by Benziger Brothers.

this case had 31.83 years more to live; the average white female 32.99; the average sister 37 years old, for the period 1910-1924 had 34.13 years to live and the average sisters 37 years old for the period 1920-1924 had 34.51 years to live.

In the last quarter century there has been considerable improvement in death rates in the general population due to improved medical knowledge and better sanitation. The lowering of the death rate among sisters has been somewhat more rapid during this period than that among the general population. The death rate of sisters between 20 and 40 years of age especially has been cut down to a remarkable degree during this period. This is in particular true at age 30, where the death rate was abnormally high in the early period. At age 30 in the period 1900-1909 the death rate was 9.36 per thousand for sisters, while in the period 1920-1924 the death rate for sisters at age 30 was 4.58 per thousand. In the earlier period the average sister arriving at 30 years of age could look forward to an expectancy of 37.26 years; while in the period 1920-1924 the average sister arriving at age 30 had an expectation of 40.24 years. In other words, in this short period of time the average span of life for a sister 30 years old was lengthened by nearly three years.

The improvement in the death rate of sisters during the quarter of a century came mainly in the lessening in the death rate from tuberculosis. At age 27, for example, the death rate was 4.26 per thousand lower in the period 1920-1924 than in the period 1900-1909. But of that reduction of 4.26 per thousand, 3.04 represented a lessened tuberculosis death rate. A similar improvement took place among the general population, but the death rate from this cause was much higher among sisters than among the general population in both periods. On the other hand the death rate from all other causes than tuberculosis is much lower among the sisters than among the general population. The comparison with white females of the registration area is with married and unmarried combined. Married women have a slightly higher death rate under 30 years of age and a lower death rate after that age than single women generally.

The separate tables for the death rates of teaching sisters conform in a general way with the tables for all sisters, but at

practically all ages the death rates for teaching sisters are slightly higher than those for all sisters, including the teaching sisters.

This study is important in that it gives for the first time in more than a century and a half a reliable statistical basis on which to compare the longevity of sisters with that of people in the world. Moreover it points out the extent of the recent gains in longevity and indicates the main field in which further important gains are possible.

A CODE OF DOMESTIC AND NEIGHBORHOOD ETHICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

All priests are in agreement in wishing to confine the preaching of the Gospel, to the Gospel and to subjects closely related to it. I think that none of us would wish to dilute our message and consume our too limited time for preaching in aimless discussion of current topics. Yet the Gospel is given to us for the direction of life and spiritual truth is woven into nearly all of the relations of living. No doubt there are many trifles in home and neighborhood life which affect seriously the happiness of people and interfere with the peacefulness that is the fruit of wholesome living. I wish to suggest attention to the possibility of an annual instruction given to families and neighborhoods for the spiritual purpose of preventing thoughtlessness and annoyance which do no little harm. If business and the professions and even labor unions undertake the direction of their members in a minor way, for the sake of right living, might we not undertake to compile a code of domestic and neighborhood ethics which would improve home and neighborhood life?

If there is a general tendency in home life to neglect courtesy and general thoughtfulness, would not an annual instruction on such matters be worth while. Children ought to be thoughtful toward their parents and toward one another. This practice would prevent much selfishness, thoughtlessness and perhaps some quarreling. Husband and wife can do much to promote domestic happiness if they too will cultivate the spirit of mutual courtesy, repress nagging and fault-finding.

I am prompted to write these lines because of the lack of a corresponding code of behavior that makes for pleasant neighborly relations. My rectory is in a block that is completely built up. As I write, there are eleven little children from the neighborhood playing on my lawn and making so much noise that I have difficulty in writing. There are three boys in the alley behind the rectory making unearthly noises with two horns and a drum. Over and above the two kinds of distraction that I mention, I am annoyed by some adult a few doors away who is practising on the saxaphone. How much increased suffering is inflicted on the ailing and sick who may be within the sound of these noises?

One does not wish to scold the children of the neighbors and thereby lose the regard of them and of the children. It is far from agreeable to ring a neighbor's door bell and tell him how annoying his saxaphone is with all windows open. If the boys are chased from the alley they will probably retaliate by breaking the windows in the parish garage near which they are playing. All of these are trifles, but they are annoying. They are not prompted by malice. They are rather made possible by thoughtlessness.

Would it not come within the proper interpretation of a pastor's duty and leisure to work out an instruction which would suggest ways of being thoughtful of others in an impersonal manner? Ever so many are willing to be thoughtful and right-minded, but their heedlessness stifles such qualities. If this kind of instruction is thought to be foreign to the work of the Gospel, or if a pastor is unwilling to undertake it, might he not ask the Sisters in our schools to instruct the children in the right ways of home and neighborly consideration? And if the parish schools could not do the work, might it not be done at the meetings of sodalities or children's organizations of some kind?

In this day when the spirit of thoughtlessness and selfishness is rampant, would the instruction which I suggest not tend to develop social imagination and the habit of self-discipline? As a sufferer at this moment from the various kinds of noises described I believe that this sort of training, however obtained, would help very much in character building and in reducing these everyday annoyances.

X.

NATIONAL PARISHES IN AMERICA.

Qu. In the May 1919 number of the REVIEW appears the following: "It [the Code] requires that dioceses be divided in a particular way (excepting national parishes) . . . The conclusion is plain: the Code recognizes our parishes as actual parishes in the canonical acceptation."

1. Does it not logically follow from this that national parishes are only quasi-parishes, since they have no territorial limits and the people over whom they have jurisdiction usually live scattered throughout a number of parishes in larger towns or cities?

2. Are the obligations of a pastor of a national parish (with no certain territorial limits) the same as those of a pastor of an actual parish, so far as concerns the saying of the *Missa pro populo*?

3. Are pastors of national parishes bound *ex justitia* to say the *Missa pro populo* even on suppressed feasts?

Resp. The Code in Canon 451 defines a parish priest, but following the old adage that definitions are dangerous, refrains in Canon 216 from defining a parish. This Canon however offers data from which the definition of a parish may be deduced. In the first paragraph it enjoins bishops to divide their dioceses into distinct territorial divisions, to assign to each division its own church, and its own rector, as its proper pastor, for the necessary care of souls. It continues in No. 3 to state that the divisions of a diocese thus made are parishes. In No. 4 the fact is recognized that there have been established and now exist parishes which are distinct not by territory, but by language or nation, by families or persons. It forbids bishops to constitute such parishes in the future without an Apostolic indult, but by this very fact recognizes them in the character of parishes, and hence those who are placed over them must possess the office of parish priests. This is further demonstrated in Canon 451, which defines a pastor. This Canon does not state that a pastor is a priest to whom a definite territory has been assigned, but one to whom a parish has been assigned, whether the parish be determined by territory or language, by families or persons.

It is not difficult to see that the ideal parish organization of the Church, as described in Canon 216, 1, would be based on territory alone. Since the Council of Trent, however, and also, in the Code, territory is not essential to a parish; what is

essential is a determined portion of the faithful. Since territory is not essential, neither is it essential that the territory assigned be exclusive. A pastor may exercise his jurisdiction over a distinct body of the faithful, in a territory held in common with one or more pastors. This can be demonstrated from Zitelli-Solieri,[1] D'Annibale,[2] and from the reply of the Congregation of the Sacraments concerning the proper pastor for marriage under the *Ne temere*.[3] That this response holds good under the Code is held by canonists generally.[4]

It follows that a national pastor is a pastor in the full sense of the word, if he has a definite portion of the faithful of the diocese over whom he exercises jurisdiction. He may be the pastor of the Italians, for instance, in the diocese, or all in a country, or all in a city. The people confided to his care may extend over the territory of a dozen territorial parishes; he still remains the pastor of a certain number of the faithful of the diocese, distinct by language, and perhaps also by territory, *cumulative* with other parishes. It suffices that a parish be distinct in some way, so that the pastor may administer the sacraments to his people without any confusion or uncertainty regarding jurisdiction, since the object of the Council of Trent in insisting on distinct parishes was to avoid the promiscuous administration of the sacraments, to confine the mutual rights and obligations of priest and people to a definite priest and a definite people, not of necessity to a priest and a definite territory.

1. It does not follow that national parishes are only quasi-parishes, because they have no specified boundaries, etc.; for these boundary lines, though very desirable, are not essential to the constitution of a parish; furthermore, a national parish may have limits in common with one or more parishes.

[1] "Constat parochum in determinato territorio ac in certum numerum fidelium iurisdictionem exercere oportere. Quare hoc non impedit quominus in eodem territorio duo vel tres parochiae habeantur v. gr. parochia pro Anglis, et parochia pro Gallis.

[2] I, 98, note 61. "Ubi iurisdictio ex familiis non ex territorio metitur, territorium, quo familiae continentur, omnibus parochis commune est".

[3] Ubinam et quomodo parochi qui territorium exclusive proprium non habentes, cumulative territorium cum alio vel aliis parochis retinent, matrimoniis assistere valeant? Resp. Affirmative in territorio cumulative habito. S. C. C. Feb. 1, 1908, ad VIII.

[4] Wernz-Vidal, 535; Chelodi, 131; De Smet, 108.

2. The obligations of the pastor of a national parish are the same as those of the pastor of an "actual" parish, provided he has a definite people to whom he is bound to minister, and who are bound to recognize him as their pastor.

3. National parishes are denominated "paroeciae" in Canon 216, 2; a "parochus" is a person to whom a "paroecia" has been entrusted. Therefore the pastor of a national parish has all the obligations of a "parochus", including the obligation "ex iustitia" of celebrating Mass for the people even on suppressed feasts.

POWER TO INTERDICT MARRIAGE.

Qu. Please explain what is meant in II, (D) under "Dispensation" in the *Catholic Encyclopedia* where we read that "a parish priest by common law can dispense only from an interdict laid on a marriage by himself or his predecessor". I don't own a predecessor, being the first of what I hope will be a long line of ecclesiastics as distinguished for zeal and sanctity as yours truly. But if I did, to show my complete disapproval of him, I would dispense from one of his interdicts if I could find it. Anyhow I am going to put one of them on a marriage just to see what happens. What do I do and how do I do it? Will the bishop say anything if I do decide to fulminate?

P. P.

Resp. The playful manner in which the question is presented indicates that the interest of P. P. in interdicts on marriage is largely academic. He will be pleased to know that it will be unnecessary for him to take a course in fulmination, as pastors cannot formally interdict or prohibit a marriage. The Pope has this power with regard to all the faithful, thus constituting an impedient impediment for a particular marriage. The Pontifical power is usually exercised through the Congregations; for instance, when in matrimonial cases of impotence, the clause is added to the decision "vetito mulieri (vel viro) transitu ad alias nuptias".

Local Ordinaries may also prohibit the marriage of any of the faithful who actually reside in their jurisdiction, or of their subjects wherever they may be, but only in individual cases, for a time, for a just reason, and only while that reason exists (C. 1039). This episcopal prohibition renders the

marriage illicit, not invalid, as only the Pope may issue a prohibition with an invalidating clause (C. 1039, 2).

Before the Code, the general opinion was that a pastor had no authority to forbid a marriage, though St. Alphonsus held that he possessed this authority (LXXXI). The citation from the *Catholic Encyclopedia* supposes that a pastor may forbid a marriage. It is based on an opinion that was considered less probable, and since the Code the opinion has lost all vestige of probability. It mentions the powers of the Holy See and the Ordinaries in prohibiting marriages, but concerning the powers of pastors it is silent. The pastor in his investigation of the freedom to marry may discover something to counsel delay. There may be doubt about the existence of an impediment, or the marriage may give rise to scandal or to family quarrels, and so on. Since he is without jurisdiction, he cannot forbid the marriage with canonical penalties, nor can he by his prohibition make the marriage illicit. He can only demand delay "extraiudicialiter", until the matter is laid before the Ordinary for decision.

FORCE OF BENEDICTINE DECLARATION IN THE UNITED STATES.

Qu. Mary, a Catholic, was married to John, a baptized Protestant, in the city of St. Louis in January, 1900, by a Protestant minister. The *Tametsi* decree was promulgated in the city of St. Louis. John and Mary have since been divorced, and John wishes to marry Teresa, a Catholic.

Was the Benedictine Declaration, declaring marriages between heretics and between a heretic and a Catholic valid, extended to St. Louis? What is the present status of John?

Resp. The marriage between Mary and John cannot be attacked on the ground of clandestinity, since the extension of the Benedictine Declaration to St. Louis is manifest from the Third Council of Baltimore (cviii).

The Benedictine Declaration was issued by Benedict XIV (4 November, 1741) for Holland alone. In that country, Catholics were certainly bound to the observance of the *Tametsi,* but a doubt remained concerning the marriages of heretics, whether among themselves or with Catholics. The Pope resolved the doubt by declaring that marriages of heretics

in Holland whether among themselves or with Catholics were valid, even without the presence of the parish priest. This decision or declaration of the Pope with regard to the marriages of heretics was based on the particular circumstances obtaining in Holland, since, as he wrote in another place (*Quam singulari,* 17), "It has been proved that the Council of Trent, when it instituted this new matrimonial impediment, did not extend it to the marriages which gave rise to the discussion resolved by us in 1741". From this it was concluded by canonists that the Benedictine Declaration should be extended to all places where the same conditions prevailed as in Holland. The judgment as to the required conditions and the consequent extension of the declaration was reserved to the Holy See, and hence is explained the petition of the Fathers of the Third Council of Baltimore for a decision as the places in the United States affected by the Benedictine Declaration.

With regard to mixed marriages, Benedict XIV in his decree did not explain why he declared them valid in Holland. In his *De Synodo Dioec.* (6. 6. 12) he gives the reason: "When one of the parties, by reason of the place in which he dwells or the community in which he lives, is exempt from the law of the Council of Trent, the exemption which he enjoys is communicated to the other party, on account of the individual nature of the contract, by reason of which an exemption which belongs to one of the parties, is extended or communicated to the other party, even according to the civil law."

In this case, Mary was bound to the observance of the *Tametsi;* John was exempt by the Benedictine Declaration. This exemption was communicated to Mary when she contracted marriage with John, and hence the marriage, though illicit, was valid, and John may not contract another marriage during Mary's lifetime.

EXPOSITION OF THE BLESSED SACRAMENT AND THE OFFICE OF THE DEAD.

Qu. We have in our parish a "Bona Mors Society", the members of which pledge themselves to assist the dying by prayer, offering of the Holy Sacrifice of the Mass at stated times, and by special devotion to the Blessed Sacrament when they cannot accompany the priest giving Viaticum to the dying. At a recent meeting it was

proposed that a day be set aside during the month of November, with the Ordinary's permission, to have all-day Exposition of the Blessed Sacrament by way of atonement for possible neglect on the part of deceased members of the Society. The arrangement for the particular devotions was left to the priest in charge.

What I should like to know is whether or not we may have Requiem service while the Blessed Sacrament is exposed, by reciting the usual prayers for the dead during Benediction, before or after the prescribed *Tantum ergo*. I understand of course that the Mass would have to be the *Votiva de SSmo Sacramento*.

Resp. While devotional exercises of a private nature are permitted at all times before the Blessed Sacrament exposed, including prayers and chants in the vernacular by priest and people, the strictly liturgical functions in which the Latin language is used must be confined to the prescribed formulae, which exclude the expression of public mourning in presence of the triumphant Host exposed. Hence whatever prayers the officiating priests recites in the Latin tongue before or after the prescribed Tantum Ergo at Benediction, such as the Psalms Miserere, De Profundis, etc. he may *not* terminate these prayers by the customary *Requiem aeternam* for the dead, instead of the regular doxology.

Although the S. Congregation tolerates a contrary custom where it has existed for a long time, it expressly prohibits the introduction by more recent rescripts (12 August 1884, n. 3616 and 13 June, 1900, n. 4058). Outside this liturgical restriction there is no objection to reciting prayers for the dead aloud or alternately with the priest at the altar before the Blessed Sacrament exposed.

APPLICATION OF THE PORTIUNCULA INDULGENCE.

Qu. Whilst I was attending as temporary chaplain a small community of nuns during the summer, they made the usual visits, on the second of August, to gain the Portiuncula Indulgence which the Sister in charge told me they were in the habit of doing as long as she had been in the Order. Later someone raised a doubt about the matter and I inquired for the document granting the privilege to the community. There I found that the concession had been granted "ad decennium", without having been renewed within the last five years. The Mother thought that, since there had been no

revocation, they could continue the privilege under the presumption of "favores ampliandi", as someone had told her. What is the law on the subject?

Resp. By a special decree of the Sacred Penitentiary (July 10, 1924) all temporary concessions of the Portiuncula Indulgence have been abrogated, ceasing with the end of that year. To obtain the privilege hereafter it is necessary to make application to the S. Congregation through the Ordinary of the Diocese, who is to certify to the fact that there is no Franciscan church or other accessible public oratory possessing the privilege within reach. These restrictions are, it appears, the result of abuses arising in the past from numerous applications of semi-public and private oratories for the granting of an altogether extraordinary spiritual favor, by which practices the original centre of the Assisian devotion was in danger of losing its importance.

RENEWAL OF THE SACRED SPECIES IN THE TABERNACLE.

Qu. Is it a *peccatum grave* to leave the Blessed Sacrament without renewal in the tabernacle for three weeks?

Resp. The rubrics prescribe that "Eucharistia renovari debet frequenter". Diocesan statutes determine as a rule the extent of the period for renewal, and theologians interpret the observance *sub gravi non ultra mensem.* No fixed rule can be laid down extending over a longer period, for, as the recent prescriptions of the *Jus Canonicum* indicate, the object is to prevent the danger of corruption of the Sacred Species, which depends on local conditions, apart from the positive commands of the Ordinary, whose law binds the diocesan clergy. (Can. 1272).

Criticisms and Notes

MANUALE CURSUS ASCETICI. Editio Altera. Father Aurelianus, C.D., Mis.Ap. Ernakulam: Typis Scholae Industrialis. Pp. 693.

Father Aurelianus, the author of this work, is spiritual director of the Puthempally Seminary, Verapoly, P. O., British India. The first edition of his work in three small volumes entitled *Cursus Asceticus*, was reviewed in our issue of October 1919. This new edition combines them in one. It is printed on good paper. The material is distributed with rigid logic in the form of question and answer, and the sections are short enough to permit easy reading and convenient use of the work for purposes of self-examination and meditation.

The material is distributed conveniently in two parts, Ascetica and Mystica. The first section is again divided under the headings, Via Purgativa, Via Illuminativa, Via Unitiva. An appendix of 18 pages is devoted to the qualities and methods of the spiritual director. It is taken from Father Schramm's *Theologia Mystica*. The author draws generously from the masters of the spiritual life, from the Fathers and theologians of the Church, and particularly from Saint Thomas and Holy Scripture.

There are many features of this work which commend it highly. It covers the whole range of spiritual life as regards sins, virtue and personal spiritual idealism. The serious-minded priest who reads it will find means to adequate self-knowledge indicated in a direct and sympathetic way. In this manner the work would serve admirably for spiritual reading and meditation through a year. Beyond this there is a feature of the work partly intellectual and partly philosophical which constitutes a merit of very high order.

The lamented Dr. Bouquillon, whose scholarship and piety placed him in front ranks in Catholic thought, complained always of the evil effects of specialization among theological sciences. Philosophy was only Philosophy. It was nothing else. Dogmatic Theology was a matter of thesis, demonstration and inference without perceived relation to spiritual life. Moral Theology was reduced to dry text books and discussion of cases. Spiritual direction was imparted in the seminary as a separate discipline of the soul. As a result the average theological student acquired many lines of information which remained in unrelated fragments in his mind. Those of us who recall seminary days know well how true this was and how much it did to slow down spiritual aspiration, and hinder an even elementary hold on the unity of revealed truth, the unity of

theological sciences, and the unity of heart, intellect and will in the Divine plan of life.

All specialization divides truth. Specialization in theological sciences divides revealed truth. Few theologcal students in earlier days heard a lecture in dogmatic theology that penetrated the heart or stimulated to love of God. Now this development is quite at variance with the historical development of theology and with the work of the great leaders of theological thought. St. Thomas in his *Summa* has given us the most superb unified exposition of natural and revealed truth, of speculative and practical dogma, that the world has seen. Father Aurelianus brought to his task in the work now under review a clear perception of the unity of life, of the unity of all revealed truth and of the moral and spiritual implications of philosophical and theological knowledge. He guides his readers who are of good will toward the rediscovery of two great truths; first, that knowledge of revealed truth travels toward its expression in behavior; and secondly, that all spiritual life rests on dogmatic foundation. If a reader will look for these truths he will find them, and in finding them correct many of his unconscious mistakes in the spiritual ordering of his life.

In view of the high merit of this work it may seem not gracious to call to mind certain things which the author has not done. In all probability they fell beyond his scope. But it may be worth while to suggest them for any good that suggestion may do without taking the attitude of criticism.

The average priest is an individualist. The clergy are confronted by new problems that arise out of the movement of life. Definitions and imagination that suited a former period may be inadequate to a later one. In our author's discussion of charity, for instance, one might have liked to meet the discussion of charity toward society as well as toward others taken individually. The reviewer believes that work for the prevention of poverty and of industrial accidents, for the prevention of disease and of juvenile delinquency, for the bettering of wage conditions, comes within the range of Christian charity in these days. A priest who lingers among traditional narrow definitions of charity toward individuals, and who either excludes or opposes larger efforts at social prevention of human distress, may fail objectively if not subjectively in a duty of Christian charity. He who will bring these wider duties of charity within the range of spiritual sanction will render a great service to humanity and to the Church.[1]

[1] An effort of this kind is made by J. Blouet in his *Pour Sauver Les Ames*, reviewed in our August issue.

The use of Latin and the nature of this work indicate that it is intended for priests and theological students. There are many aspects of clerical life which seem not to have been included within the purpose of the author. The Church is the world of the priest. If an effort were made to interpret all of his clerical relations specifically as they bear upon his sanctification, the *Manuale* of Father Aurelianus would be of more actual value particularly to modern pastors. We are inclined to live in our traditional definitions of virtue and duty. Life changes more rapidly than our definitions. Spiritual literature which forces us to bring these definitions face to face with actual life may make us uncomfortable, but that is a blessing.

In a general way the author appears to have intended not to take up these wider bearings of his teaching. He has accomplished admirably the work to which he set his hand; namely, to explain the foundations of spiritual life. We accept the good work that he has done without lamenting the better for which one may wish.

OUR WAY AND OUR LIFE. By Abbot Marmion, O.S.B. An abridged edition of "Christ in His Mysteries." Edited by a Nun of Tyburn Convent.

Abbot Marmion's *Christ in His Mysteries* and *Christ the Life of the Soul* stand as classics in the literature on the spiritual life. They have been translated from the original French into more than half a dozen languages. Among those who have conferred upon them the highest approbation may be mentioned Benedict XV, Cardinal Mercier, and Cardinal Bourne. The commentaries from the pen of the Abbot of Maredsous, writes Pope Benedict, show clearly how the author's doctrine on the spiritual life "is capable of fostering the desire to imitate Christ and to live by Him who of God is made unto us, wisdom and justice and sanctification and redemption". Speaking of *Christ the Life of the Soul*, Cardinal Mercier says that these pages are restful for the soul. They simplify Christian life. The author leads one in each of his conferences to Him who is "the Way, the Truth and the Life".

It is interesting to note that Abbot Marmion spent the greater part of his life in a French-speaking community of Benedictines, serving for many years as Abbot of the Maredsous monastery although he was born in Ireland and received his early education in his mother country. He used to say of himself that he had a double vocation: to be a Benedictine and to be a foreigner. He wrote in French but, unlike many French books on the Spiritual life, his are well adopted to the American temperament. In his pages there is

found a deep spirituality based on reason and not on sentimental exuberances. The essence of his doctrine is crystallized in a few sentences taken from his writings: "For certain souls, the life of Christ Jesus is one subject of meditation among many others; this is not enough. Christ is not one of the means of the spiritual life; He is all our spiritual life. . . . To be the child of the Eternal Father, to attain the perfect and glorious adoption, we have but to listen to Jesus. He speaks to us in the Gospel, He speaks to us by the voice of the Church, by that of events and trials and by the inspiration of the Spirit."

The present small volume, *Our Way and Our Life*, is a condensed edition of *Christ in His Mysteries*. When one has been fatigued by the labors of a busy day, he may want a small volume in which he can find a spiritual pabulum. A large book frequently has the psychological effect of making one feel that to read it is equivalent to study and work. The present volume may be classed as light reading, but contains nevertheless substantial, wholesome food for the soul. It should be welcomed by the busy priest, who will find in it both helpful thoughts for his own inner life and useful hints for sermons.

THE IMITATION OF CHRIST. Edited by Albert Hyma from Hitherto Undiscovered Sources. New York and London: The Century Co. 1927.

The book-jacket informs us that Dr. Hyma, of the history department of the University of Michigan, spent two years of most intensive research in the museums and libraries of Europe in preparation for the present work and for a previous volume, *The Christian Renaissance*, which gives an account of the "Devotio Moderna" "that strange religious movement in the fifteenth century which affected all learning so profoundly, and the sum of whose influence will never be known".

Dr. Hyma contends that Thomas a Kempis merely compiled the *Imitation*, which was really the scattered production of followers of Gerard Groote; that "when Thomas began to preach and write, he repeated the maxims of Groote and Radewijns, the two founders of the new brotherhood [the Brethren of the Common Life], the two men who inaugurated the Devotio Moderna"; that when, in June of the year 1398, a terrible pestilence visited the two institutions of Gerard Groote at Deventer, more than half of the inmates had the disease, many others fled together with the pupils, but Thomas remained and thus fell practically an exclusive heir to the spiritual writings of John Ketel, the cook (who, with all the older

members of the Brotherhood, had died in the plague) and of Lubbert ten Bossche, "besides those of the other dead brothers", and especially the devout exercises of Groote and Radewijns, the former, however, having died in 1384 and the latter lingering on until 1400; that Thomas caught many spiritual lessons and maxims from men like Groote, Radewijns and Zerbolt, under impressive and intimate circumstances, and that he "also found or wrote the Latin book composed by some one whose name the sources do not reveal, at least not in connection with the piece itself, for it seems to have disappeared very soon. This unknown work, very probably drawn up at Deventer by one or more brethren living in the vicarage of Radewijns, we know that Thomas a Kempis copied at Mount St. Agnes between 1416 and 1420, adding some chapters himself; and that it was copied almost immediately in many other monasteries and brethren-houses. Soon it became widely known as the *De Imitatione Christi*, or "*Imitation of Christ.*"

This statement, condensed from the Introduction of the present volume, may fail to carry much argumentative force to the reader, as, indeed, the fuller statements in the Introduction also failed to carry anything like literary conviction to the present reviewer. Especially may the reader balk at the apparently too calm assertion concerning an unknown Latin book by an unknown author which soon completely disappeared, but which Thomas "found or wrote" and later "copied at Mount St. Agnes . . . adding some chapters himself"—the one thing that is to be demonstrated.

It seems, however, that Dr. Hyma obtained "valuable information" from Dr. Paul Hagen, assistant librarian in the City Library of Lübeck, Germany, who had made "a number of important discoveries" in that library. From them Dr. Hyma deduces the following: "Among the numerous manuscripts in the City Library at Lübeck which originally belonged to the Sisters of the Common Life of that city, there are two which contain a treatise in Low German called *Admonitions Tending to Things Internal.* Also, there is a manuscript in the same library in which Chapters VI-IX of the fourth book of the *Imitation* are found, all in the same Low German dialect apparently in use at Lübeck in the fifteenth century. This was not left by the Sisters of the Common Life living in the convent of Michael, but by the Beguines in the 'Johanneshof', a house situated near that of the Sisters of the Common Life. There can be no doubt that these Beguines got this literary material from their friends across the street, and that the latter, in turn, had received it from one of the sister-houses of Deventer or Westphalia, for it was the Low Countries that provided those pious women at Lübeck with religious productions of every kind . . . The sixty-

four chapters in the Low German dialect, which we will call L, were put together by Thomas a Kempis when he was still living at Deventer. Now, L differs so much from the other chapters of Books III and IV that they must have been written by two different personalities and at different times, even though the whole work seems after all to have been compiled by Thomas a Kempis, as will be shown presently." The proof has, of course, to be that of internal evidence, mostly stylistic differences, such for instance as that the interjection "oh" occurs but once in the first twelve chapters, and only nine times in the first fifty chapters, of L, while it occurs thirty times in the few passages missing from L and found in the complete *Imitation*, and "it is well-known that Thomas a Kempis in his later life was in the habit of using this interjection". For a complete view of the argumentation we must remit the reader to the Introduction itself, which concludes with this: "At any rate the real creator of the *Imitation*, according to the latest theories, is Gerard Groote of Deventer. . . The version of the *Imitation* which follows here is much superior to all the standard editions, and more faithfully represents the teachings of Groote and the principles of his earliest followers, namely, the twelve disciples, of whom one became a traitor [the author places here a footnote: "This is not Thomas a Kempis. For further particulars, see *The Christian Renaissance*, by the same author."], and the apostles who carried the seeds of the new faith across the Continent and into Great Britain and the New World."

Dr. Hyma thinks that the original interpolations of Thomas a Kempis are in poorer style than that found in L. It seems a pity that his translation omits these interpolations (as he assumes them to be) of Thomas. They might easily have been included in brackets without disturbing the sequence of the text. He merely indicates in footnotes that his translation does not include certain portions found in the standard editions of the *Imitation*. Out of the thousand uses of the Bible in the *Imitation* he indicates only a very few — omitting, for instance (as very many other standard editions also omit) the desirable reference to Job 4: 12 for the verse in Book III, chapter 1: "Beatae aures quae venas divini susurri suscipiunt"—a very strange expression found only in the Vulgate, and curiously evaded by nearly all the translators, as it partly is by Dr. Hyma, who renders it: "Blessed are those ears which catch the throbbing whisper of the Lord".

It seems also a pity that the text of L is not given. The reader comes, for instance, upon this (Bk. III, Chap. 2): "Let not Moses therefore speak unto me, but Thou, O Lord, my God, the Everlating Truth, lest I die and prove unfruitful, if I be only *warmed*

outwardly, and not *inflamed* within. . . ". I have italicised the apparent contrast between "warmed" and "inflamed". The Latin text of Thomas has "si fuero tantum foris *admonitus*," etc. Is, then, "warmed" merely a misprint for "warned"? The reader would hardly suppose so, since "warmed outwardly" corresponds figuratively with "inflamed within". Has L something other than the Low German equivalent of *admonitus*?

The same chapter has: "Litteras tradunt, sed tu sensum aperis", which Dr. Hyma renders: "They hand books to us, but thou openest the senses." The contrast is obviously between the *letters* and their *meaning* (or sense). Thomas correctly has *sensum*. Has L the plural equivalent of *sensus*?

The third chapter of the same book has: "Pro modica praebenda, longa via curritur", rendered by Dr. Hyma into: "For a small reward a long journey is undertaken." The author of the *Imitation* was clearly aiming at seekers after even a small prebend or benefice —an ecclesiastical and technical term. What has L here?

Rather a crucial point in translation is raised by a footnote (page 125): "Thomas a Kempis has, 'and of him whom I have placed over thee as a father', which is probably an error." We find the Latin text of Thomas in Book III, chapter 32 (but in Dr. Hyma's edition, chapter 24): "Utinam . . . ad nutum meum pure stares et ejus quem tibi praeposui patris!", rendered by Dr. Hyma: "O that . . . (thou) wert always ready at the call of my word and that of my Father", and the footnote quoted above makes us desiderate the text of L—the more so as Dr. Hyma attempts to award the *Imitation* (or a portion of it) away from Thomas (on the score that certain omissions in L must have been composed by a "young monk"). Let us note part of the context and Dr. Hyma's rendering: "Domine, hoc non est opus unius diei nec ludus parvulorum; imo, in hoc brevi includitur omnis perfectio religiosorum." Dr. Hyma translates *religiosorum* by "devout persons". The *Imitation* uses *religiosus* (in various cases) no less than eighteen times, and *devotus* (in various cases) fifty-four times. And it clearly distinguishes them in Book I, Chapter 14: ". . . oriuntur dissensiones . . . inter religiosos et devotos" (as also "inter amicos et cives" in the same verse). Even devout *religious* may create dissension by temerarious views and opinions, just as citizens who are friends may quarrel over questions of civil polity. "Religious" was a technical term in the days of Thomas as it still is. The "devout persons" of Dr. Hyma will hardly do as a rendering of *religiosorum*. The point is of real importance in view of the footnote quoted above. The author of the *Imitation* is speaking here to "religious" (a technical term), and not merely to "religious

people" or "devout persons". And part of the perfection of "religious" is the prompt obedience they give to their superior (*patris* in the Latin text), as though the command of a superior came directly from our Lord Himself. This is a commonplace of Catholic asceticism, but is apparently unknown to Dr. Hyma. It is the text of L which is either defective or defectively translated.

The publishers have produced an attractively printed volume of xxxviii + 182 pages, delightful to read and to handle.

H. T. HENRY.

LES EPITRES DE SAINT PAUL, REPLACEES DANS LE MILIEU HISTORIQUE DES ACTS DES APOTRES. Tome quatrième: Epitre aux Hébreux, Epitres à Timothée et à Tite. Par Dom Delatte, O.S.B., "de la Congrégation de France". Librairie A. Giraudon, Paris. 1927.

This is the fourth volume of the scholarly work of the Benedictine Fathers "de la Congrégation de France" on the Epistles of St. Paul, containing the Epistle to the Hebrews and those to Timothy and Titus. The author, Dom Delatte, shows a thorough familiarity with his subject and the problems connected with it. He knows the various controversies, but goes independently his own way without letting anybody interfere with his course or giving anybody credit explicitly for work done previously. Thus the work presents the character of originality. Perhaps many students will welcome this method of "clear sailing", while others undoubtedly would prefer to get more information about the intricacies of the manifold difficulties and the opinions of other authors.

The Epistle to the Hebrews is preceded by an excellent "introduction", in which the author surprises us repeatedly with his "original" ideas. According to his theory, not supported by any decisive argument, the Epistle to the Hebrews is in reality a second Epistle to the Romans, addressed to the Jewish converts of the Roman Church (p. 14). It was written during the missionary journey of St. Paul to Spain (p. 13). As to the much disputed question of the authorship of the Epistle it seems "more natural" to Dom Delatte that Luke was the amanuensis (p. 13). By this assumption the absence of salutations is supposed to be explained (p. 16). The Epistle is, like the Epistle to the Ephesians, a circular Epistle (p. 13). The Epistle is divided into three sections: (1) the universal superiority of Christ, (2) the sacrifice of Christ, (3) practical consequences. In the interpretation of the difficult Epistle Dom Delatte shows throughout a fine, scholarly, sound judgment, although the reasons for his conclusions are not always

evident. On the expression "splendor of His glory" he remarks that the phrase indicates "consubstantiality", whereas "figure of His substance" points to "personality" (p. 27).

For chapter 6, verses 1 to 6, the author offers an ingenious solution (p. 84): The "fallen away", for whom it is impossible to be renewed again, are not apostates, but tardy Christians who had the opportunity to taste the treasures of the new life, but did not appreciate them. Now it is impossible *for St. Paul* to lead them back to the elementary doctrines of Christianity (renovar*e*, not renovar*i*, as the Vulgate translates incorrectly), which they learned during the catechumenate. This interpretation, attractive as it is, does not seem to do justice to the original *anakainizein*.—What the author has to say about the sacrifice of Christ (p. 104) is most interesting, but space does not permit to enter into details. In Hebr. 11:1 ("Faith is the substance of things to be hoped for"), where Father Murillo insisted so emphatically against Father Matthis that "substance" means "foundation", our author sees correctly that "substance" signifies here in the original "realization". It is our faith that makes the object of our hope a true reality (p. 156). Here, as elsewhere, we hear of no philological reason why the author takes this stand.—In the treatment of the Pastoral Epistles the writer shows the same skill and sound historical sense as in the exegesis of the Epistle to the Hebrews. At the time when St. Paul wrote those Epistles the Christians were no longer considered a Jewish sect (p. 206). The heresies alluded to in the Epistles are of gnostic character (p. 212). The Judaism of which St. Paul speaks here is different from that referred to in the Epistle to the Galatians (p. 213). The "prayers" mentioned in I Tim. 2:1 are above all liturgical prayers, prayers of the old Christian community, etc.

All in all, Dom Delatte's book is a valuable contribution to the study of St. Paul's Epistles.

LA SPIRITUALITE DE BOURDALOUE. Par René Daeschler, S.J. Editions du Museum Lessianum, Louvain, Belgique. 1927.

Bourdaloue, "the king of preachers and the preacher of kings," has often been studied as the orator and moralist which he essentially was. No hearer could escape his irresistible logic; no sinner could fail to admire the loftiness of his moral standards, the charm of his voice, and his evident zeal and holiness, even though his emotions were not aroused enough to produce conversion. With the personal presence withdrawn, Bourdaloue has lost much of his magnetism, and will probably make slight appeal to a hurrying,

frivolous generation. But in the seventeenth century at Paris he was a power, and the dozen or sixteen volumes of his carefully prepared sermons would more than furnish out any ambitious student of eloquence and sound Catholic doctrine. Bourdaloue's aim was always practical, and he chose such practical topics that he was blamed for avoiding the sublime and the speculative. However, a brother religious has shown in this excellent study how much dogma and spiritual doctrine lies embedded in Bourdaloue's pages. He was a preacher of grace, both in its ordinary and extraordinary manifestations, and a resolute opponent of Madame Guyon's doctrine of Quietism. As regards true and false devotion, interior peace, simplicity, the guidance of the Holy Spirit, the love of God, he showed himself a faithful disciple of St. Francis de Sales, though lacking the holy Doctor's unique charm. Devoted to our Lord, especially in the Holy Eucharist, and to Our Lady, to whom he gave the titles of *Mediatrix* and *Reparatrix*, he braved the censures of the Jansenists. Conscious of the grandeur and justice of God, Bourdaloue seemed at times austere and rigid. But as Père Daeschler's commentary and well chosen extracts prove, he was also encouraging and prudently optimistic.

CARMEL, ITS HISTORY, SPIRIT, AND SAINTS. Compiled from approved sources by the Discalced Carmelites of Boston and Santa Clara. The Carmel, Santa Clara, Cal. and P. J. Kenedy & Sons: N. Y. 1927. Pp. 374.

The canonization of St. Térèse of the Child Jesus and the elevation of St. John of the Cross to the rank of Doctor of the Church have in the last two years focussed the eyes of the Catholic world upon an order whose glory it is to remain hidden and to contemplate in solitude the secret of the King. It has had a long and brilliant history, this religious society, from the days of the Prophets Elias and Eliseus and the other holy Fathers, of whom, said Pope Clement VIII when in 1600 he established the Carmelite Fathers in Rome, "they are the imitators and the legitimate successors." Few know aught of this history before the time of St. Teresa, for her surpassing sanctity, energy, and wisdom have made her seem rather the Foundress than the restorer that she really was. It cannot therefore but be interesting to read of St. Berthold, St. Brocard, St. Simon Stock, Blessed John Soreth, Blessed Ann of St. Bartholomew, St. Andrew Corsini, St. Peter Thomas, Blessed Mary of the Incarnation, and the four great Venerables, Dominic of Jesus Mary, John of Jesus Mary, Peter of the Mother of God, and Thomas of Jesus. Yet this by no means exhausts the list of Carmel's publicly

recognized sons and daughters; it does not mention the number whose "causes" are now in progress. Nor does it do more than hint at the countless souls who in the cloister or on the missions have reached themselves the heights of holiness and recalled thousands to closer union with God. America may well rejoice that the first establishment of a monastery of Carmelite nuns practically coincides with the founding of the Republic, for Fathers Charles Neale and Robert Plunkett brought over from Belgium in 1790 four Religious, who opened the first chapel in Maryland dedicated to the Sacred Heart of Jesus. This house, soon removed to Baltimore, has now multiplied to twenty-four. England has seen a like increase. Cardinal Bourne in blessing the Convent at Tavistock about 1923 declared that in fourteen years he had established no fewer than twelve new foundations. Considering the austerity of the rules, this indicates in a striking manner the blessing of God.

The Nuns of Boston and Santa Clara were therefore entirely justified in issuing this revised edition of their already esteemed work. We trust that it will draw many vocations to their Order, and thus contribute powerfully to the increase of religion, for the sources of spiritual power now as always are in the holy hills.

TRACTATUS DOGMATICI. R. P. Edward Hugon, O.P. 5th edition. 3 vols. Paris: P. Lethielleux. 1927.

With succeeding editions this treatise on dogmatic theology has not only grown in size but improved in quality. The first two volumes run to over eight hundred pages each, the third to over nine hundred; yet nothing seems superfluous. The first volume treats of God in His Unity and Trinity, as Creator and Governor of the universe, of men, and of angels; the second discusses original sin, grace, the Incarnation, the Redemption, and the Blessed Virgin; the third, the Sacraments and the last things.

As would be expected from a Dominican, professor in the Collegio Angelico in Rome, the method and the doctrine are strictly Thomistic. Father Hugon quotes repeatedly from the Fathers and the Scholastics, and from not a few modern writers in Latin and French; he does not however take notice of any books in English, German, Italian, or Spanish. He devotes considerable space to the well known questions of essence and existence, grace and the prevision of merits, God's knowledge of *futuribilia*, the essence of the sacrifice of the Mass. We could wish that he had spared more than half a page to his exposition and rebuttal of Father de la Taille's theory, and more than a page to the Abbé Lepin's views on the same subject. As he does not hesitate to reject the views of Scotus,

Suarez, and Billot, so he disagrees with Cardinal van Rossum regarding the Decree of Eugenius IV to the Armenians and the matter of the sacrament of Orders. Father Hugon holds that the imposition of hands and the tradition of the instruments are merely two ways of expressing the same thing, so that the Church may use the one or the other, or require both. Similarly as regards the imposing of hands and the anointing in Confirmation. Father Hugon holds that a priest has inchoate power to confer the last-named Sacrament, but that delegation to confer it can validly be granted only by the Holy See. As regards the Bull of Boniface IX which some consider to have conferred upon a priest abbot the power to confer major orders, Father Hugon believes that the Pope merely gave the abbey total exemption from the authority of the Bishop of London, leaving the abbot free to call in any bishop whom he wished to confer these orders. The protest from the Ordinary merely asserted that his rights of jurisdiction had been infringed.

Few are the living writers whose books have been recommended by three Popes. Pius X praised Father Hugon's Course of Philosophy for its "sound Thomistic doctrine, its abundance and arrangement of matter, and its clearness of style." Benedict XV renewed this praise. And the present reigning Pontiff, recalling the tributes of his predecessors, in a graceful and affectionate letter rejoices that these volumes provide a true and solid intellectual discipline and an incentive to piety. To add to such high encomiums would be unnecessary.

CLEMENT OF ALEXANDRIA. (Les Moralistes Chretiens.) By Abbé Gustave Bardy. Librairie Lecoffre, J. Gabalda, Editeur: Paris. 1927. Pp. 319.

Among the early Christian moralists Titus Flavius Clement (to give him his true name) was not only one of the greatest; he remains one of the most sympathetic. Born at Athens about 150 A. D., probably initiated into the pagan mysteries, and keenly interested in religious questions, he travelled widely and sought from famous teachers in Greece, Italy, Syria, and Egypt the answer to his intellectual problems and his cravings for a purer morality. Converted at Alexandria and soon ordained priest, he aided Pantaenus in the famous catechetical school of that university city, succeeded him as its head, and during twenty happy years (180-202 A. D.) delighted a cultured audience by his enthusiasm and wide reading, and there produced his most famous works. Driven into exile by the persecution of Septimius Severus, he withdrew to Cappadocia to be with his friend and former pupil Bishop Alexander, and when

the latter was cast into prison, took his place as the shepherd of the flock. Some thirteen years later he died. His temperament was more practical than speculative; his interests, philosophy and right living. He addressed the citizens of a cosmopolitan city filled with dangers to morality, yet he never counselled his hearers to flee into the desert. Fond of pagan poetry and philosophy, especially that of Plato, he saw in it a preparation for the Gospel, and, like a true humanist, loved the beautiful wherever found and believed in its identity with the one sole Truth. With a patience and smiling goodness not unlike that of St. Francis de Sales, he applied to the smallest details of eating, sleeping, and taking recreation the principles of sane living and even of Christian perfection. Fault has been found with some points of Clement's theology and Scriptural interpretation; but of his loyalty to Christian tradition and to "the Supreme Pedagogue", of his zeal for the purifying of Christian society there never has been and never can be doubt. The Abbé Bardy has therefore done a real service by presenting representative passages from this Greek Father, whose reputation has been unduly lessened by the attacks of Photius and overshadowed by the brilliancy of his pupil Origen.

TERESA HELENA HIGGINSON. By Cecil Kerr. B. Herder: St. Louis, Mo. 1927.

"I feel it right to say that I have the firm conviction that Teresa was not only a saint but also one of the greatest saints Almighty God has ever raised up in His Church." These words, spoken of a simple English school-teacher recently dead, would excite only a smile were they not spoken by a wise and holy priest who, for the last twenty-two years of Teresa's life, was the director of her soul. Teresa Helena Higginson was born at the famous shrine of Holywell, 27 May, 1844. In childhood she committed, like St. Aloysius, a very trifling act of disobedience; her confessor later declared that this was the only sin she ever committed in her whole life and that God permitted it to awaken in her soul at the very start a horror of sin and a desire for penance. She soon began a series of mortifications which would amaze the ordinary Catholic. In recompense for them, for her prayers, and her unfailing kindness to others she passed through a series of spiritual experiences which remind one of St. Teresa of Avila and St. Catherine of Siena. They began when she became school mistress at Wigan—ecstasies, visions, sharing in the Passion of our Lord. Repeatedly the devil tormented her as he did the Curé d'Ars. In Passion Week of 1874 she received the stigmata. When she became a teacher at Sabden and was

deprived of daily Mass, our Lord would Himself bring her Holy Communion, and this sometimes three or four times in the same day. Here in 1874 occurred her Mystic Espousals, and here also developed her devotion to the Sacred Head which was to become the controlling devotion of her life. From 1879 to 1887 Miss Higginson became a teacher at Bootle in the school of her director, Father Powell, and in the last-named year experienced what her guides believe to have been the Mystical Marriage with Christ—the culminating event in the spiritual life. Attention having been drawn to her unusual traits, Bishop O'Reilly of Liverpool in 1882 ordered an investigation and in consequence desired her to seek another confessor. Father Snow, later chancellor of the diocese, undertook the office and put his conclusions on record in the words quoted at the beginning of this article. The clamor of tongues against her did not cease; Teresa kept silent and prayed—especially for those who attacked her. Rarely did she eat, living apparently only on the Blessed Sacrament. Visions, prophecies, minor miracles, bilocation (she asserted that she had been among savage tribes, that she had taken Viaticum to the dying and carried the ciborium from churches where the sacred particles had been consecrated by sacrilegious hands) followed; but never one of those striking miracles which Canon Snow hoped for as a clear proof of her holiness. The moral proofs, however, were not lacking; for, as Father Wilberforce, O.P., said in his admirably theological discussion of her case, her humility, patience, obedience, spirit of penance were nothing less than heroic. Her good sense, her fund of humor, her ability to control her pupils, her generous charity, her real desire to remain unnoticed, likewise guarantee her sanity and her sincerity. She died on February 15, 1905. "A memorial bearing numerous and influential signatures has been addressed to the Archbishop of Liverpool, praying him to institute a preliminary canonical enquiry into her virtues, with a view to her ultimate exaltation to the altars of the church." The present volume is composed mainly of Miss Higginson's letters to her directors, revealing under obedience the extraordinary occurrences mentioned above. As the evidence for them rests largely on her word and was only in a few cases perceptible to others, it would be easy to call her a fraud and a fanatic and her directors dupes, were it not for her life of penance, charity, and prayer. The reviewer's first impression of incredulity and almost revulsion has, because of this, changed to sympathy and veneration.

EDMUND IGNATIUS RICE AND THE CHRISTIAN BROTHERS. By a Christian Brother. New York: Benziger Brothers. 1926. Pp. 544.

Students of Catholic education owe a debt of gratitude to the author of this volume, which forms an important contribution to the History of Education in the nineteenth century. Edmund Ignatius Rice, the subject of the study, has not exercised an influence upon educational thought comparable to that of Pestalozzi, Herbart, or Froebel; but popular education, in the English-speaking world at least, is deeply indebted to this noble son of Erin's Isle. Yet one would seek in vain for a reference to him in the indices of the ordinary text books in the History of Education. Even Catholic students, who are familiar with the work of St. Ignatius Loyola and St. John Baptist de la Salle, are oftener than not unacquainted with the life and labors of Edmund Rice and with the educational activity of the congregation he established. To these, particularly, we should like to recommend the present volume with the assurance that they will find its perusal both entertaining and instructive.

The birth of Edmund Rice occurred at a critical time in Irish history. The notorious Penal Laws had been revoked or relaxed, but the Irish people were still suffering and continued long to suffer from their evil effects. Nowhere was this blighting influence more keenly felt than in the field of education. Rather than expose their children to the danger of losing their most precious heritage, their faith, in the schools that were maintained by the proselytizing agencies of the English Government, Irish parents who could not afford to send their sons and daughters abroad in defiance of law, preferred to have them remain illiterate. It was the pathetic condition of these Irish children, particularly the boys, that appealed to the sympathetic heart of Edmund Rice and prompted him to devote his life and fortune to their improvement. God sent him devoted helpers to aid in the stupendous task he had undertaken and, though the little congregation met with many difficulties and had to encounter opposition from within the fold as well as from without, it made steady progress as the years went by.

The story of these early struggles and of later triumphs is well told in this biography. Not only have we an accurate account of the labors of Mr. Rice and his companions, but we are given a splendid background of Irish history for the past hundred years with special reference to educational legislation. The critical discussion of the National System of Schools is especially worthy of note. Then there are intimate sketches of men and women whose names are household words to readers of Irish parentage. These

include O'Connell and Father Matthew, Catherine McAuley and Mary Aikenhead, as well as many others, bishops, priests and laymen alike, who were closely associated with the founder of the Irish Christian Brothers and who gave encouragement and material assistance to his work.

On p. 28, read "Whitfield" (Archbishop of Baltimore) for "Whiteside". The author was probably thinking of the late Archbishop of Liverpool. On p. 362, "Citeaux" should probably read "Clairvaux", if the reference is to St. Bernard.

"A Christian Brother" deserves to be complimented on the publication of this excellent work. Why in this day and generation he should have so modestly concealed his identity is more than the reviewer can understand. Scholarship and industry such as are manifested in this volume should be associated with a name so that credit may be given where credit is due.

AUTOUR DE PLATON. By A. Diès. Paris: Gabriel Beauchesne. 1927. Two volumes. Pp. xii + 615.

Besides publishing a work on pre-Socratic philosophy and another on Plato, Canon Diès has issued the eighth volume of the complete works of Plato, containing the dialogues Parmenides, Theaetetus, and the Sophist, for the *Société d'Edition "Les Belles Lettres."*

Moreover he has published many articles on Greek philosophy and also numerous book reviews, critically examining many notable works on the science and philosophy of ancient Hellas. The author tells us in his preface to the present work that he has collected these articles and reviews which he arranged and distributed into books, chapters and paragraphs. The articles were published in various French periodicals between the years 1910 and 1923. The book reviews and notices also appeared in periodicals between the years 1907 and 1925. In fact some of the present work was written as early as 1904. The author writes that in his opinion those writings constitute a homogeneous *ensemble.* He has divided his work into books, of which the first three, entitled the *Voisinages,* Socrates, and the Dialogues, are almost entirely composed of critiques and reviews. He writes that his excuse for republishing book reviews is that they betray a continuous progress of the critique of the great problems of Platonic and pre-Platonic philosophy which may interest the readers. The book reviews are reprinted without modifications, save for the exception of bibiliographic additions. The fourth and last book, entitled Doctrinal Sketches, comprises the last two hundred pages, the contents of which appear in print for the first time. It consists of four rather loosely connected

chapters on Platonic transposition, Plato's idea of science, Plato's God, and his religion.

The first book is composed of *comptes rendus* of works principally of French, German, and English authors concerned with Greek astronomy, anthropology, and medicine, as well as those treating of the Greek conception of the world, of their religious philosophy, of Orphism, mysticism, and Greek ethics. The second book gives many of the author's estimates of the views of such writers as E. Mueller, Robin, Weissenborn, Taylor, Burnet, Röck, Dittmar, Willamowitz-Moellendorf, Carlo Pascal, Markowski, Theodor Gomperz, Dupréel, Heinrich Gomperz, Ross, von Arnim, and Joel on the historicity and relative value of the accounts of Socrates given by Xenophon, Aristophanes, Plato, and Aristotle. If the reader were to look to the writings of Canon Diès for the solution of the Socratic problem, he would be doomed to disappointment. The legend of Socrates still confronts those who would acquire a definite and precise knowledge of that celebrated Attic thinker who called himself the gadfly of the Athenian state.

The title of the third book sufficiently indicates its contents. The author examines books dealing with Platonic chronology and the attempts to ascertain the order of appearance of Plato's dialogues, based on stylistic researches. Lewis Campbell is the pioneer in this field. Other specialists in this same field are Lutoslawski, Gomperz, Natorp, Raeder, and Ritter. In general it may be said that the discussions are exceedingly technical for a reader who is not thoroughly acquainted with the Platonic dialogues.

One may expect that the readers of this periodical will be particularly interested in the last two chapters of the fourth book of Canon Diès's work, namely those describing Plato's God and the religion of Plato. When one considers the vast influence exerted by Plato on Patristic thought through the medium of Neo-Platonism, and on medieval philosophy and theology through Pseudo-Dionysius, one cannot but acknowledge that it is important and exceedingly interesting to become acquainted with the unalloyed, incorrupted, unadulterated Platonic doctrine on the Deity, as well as with Plato's conception of man's relations and duties, if any, toward the Supreme Being. It should be remembered that Plato was one of the most gifted thinkers of the pre-Christian era, the pupil of Socrates and the teacher of Aristotle, and the founder of the renowned Academy which bore his name. Moreover, his religious views were nowise affected by any doctrine which he might regard as directly revealed by God. Hence an exceptional interest is attached to the religious opinions or convictions of the most distinguished Athenian philosopher.

It must be admitted that the author's presentation of Plato's theology is objective. We continually find references to the original Greek text. Still one must say with regret that the author's treatment of this weighty topic is far from exhaustive. It is really all too brief. There are very few references to recent literature on the subject. Hence although this short treatment of this truly attractive subject is undeniably informative, it is somewhat disenchanting to one who has read Plato. Anyone specializing in Plato may welcome the work of Canon Diès, particularly the last book containing new, unpublished material. The general reader will scarcely be interested in the book reviews, whereas the specialist is presumably already acquainted with them, consequently the utility of republishing them might be questioned. Many of them printed long ago have lost their freshness if not their value. However, the title of the work, *Autour de Platon* is sufficiently elastic to permit the inclusion of the varied contents of the work.

LES PERES DU DESERT. (Les Moralistes Chretiens.) Par Jean Bremond. Introduction by Henri Bremond of the French Academy. Librairie Lecoffre: J. Gabalda, Editeur, Paris. 1927.

English readers were delighted sixty years ago by a translation from the German of the Countess Hahn-Hahn of the Lives of the Fathers of the Desert. That work carried an introduction by Father Dalgairns of the Oratory not unworthy to be compared with the spirited pages wherein the brilliant Abbé Bremond presents his brother's selections from the same Lives. Father Dalgairns wrote: "There is a freshness and a bloom, a cheerfulness and a frankness about these monks and hermits which has an inexpressible charm. It is impossible to find fault with a man who, like St. Anthony, presents himself after years of silence, prayer, and fasting, at the door of his cave with a bloom on his cheek, and a smile on his lip, and who condescends to use something like gentlemanly chaff with the philosopher who came to see him. He fully vindicates his usefulness, who is the consoler and the confidant and spiritual guide of half Egypt. Even St. Simeon Stylites can hardly be said to be lost to the world when he converted Arabs and Barbarians of various races. There is evidence enough in the following pages that the cell of the hermit in the fourth, fifth, and sixth centuries was the refuge of the poor and the suffering and the outcast. The monk of the desert was a Carthusian, a Sister of St. Vincent de Paul, and a nun of the Good Shepherd, all in one. Never were men less rigorous to others than these who were so rigid to themselves. No man of the world was ever less narrow-minded than those solitaries

of the desert. The more we study that ancient Church, the more we shall be convinced of what our faith has already told us, that we are one with it. This is true, not only in great dogmas, but also in our life and practice. Throughout all its various forms, sanctity is still identical, nor do I see very much difference between St. Simeon Stylites on his pillar, and the Curé d'Ars in his cramped confessional."

There was a time, as the Abbé Bremond reminds us, when Weingarten and Lucius in Germany, and Gwatkin and Farrar in England denied the very existence of St. Anthony! This radical criticism however enjoyed but a short day. Delehaye, Ladenze, Butler, Duchesne, Leclerq, Reitzenstein, Bousset, Lebreton leaped to the defence with erudite monographs and critical texts, until no one now can doubt that we possess the very sayings of those first masters of the spiritual life. As these sayings fashioned the thought and action of the disciples of St. Benedict, so were they the daily reading of St. Thomas Aquinas. St. Francis de Sales and the Curé d'Ars delighted in them. Why cannot we too learn from these chapters on solitude, mortification, obedience, discretion, charity and prayer, the lessons that we also need? "The world is too much with us." To become holy one must make for himself some sort of desert where he can be alone with God.

LE CHRIST DANS LA BANLIEUE. Pierre Lhande. Paris: Librairie Plon. 25th edition. 1927.

This volume is a reprint of reports of investigations by the author published in *Etudes* between September 1925 and February 1927. The studies were made originally as an investigation of moral and religious conditions in the suburbs of Paris. The author was brought face to face with problems in religious instruction, church facilities, housing conditions, civic administration, illegitimacy, poverty, health and general morality. He witnessed the difficulties created by rapid drift from rural districts to Paris where no provision for physical or moral care had been anticipated. He discovered the hopelessness, fatalism and depression that are the inevitable effect of massing large numbers of poor in sections that furnish neither physical nor moral resistance against the ravages of poverty. He met prejudice which claimed that the priest is interested only in the rich, and, side by side with this, wonderful instances of the reach of fertile charity of faith in coming to the rescue of the poor. No nobler work of Sisterhoods could be found than that he met here and there in the course of his investigation.

We have in this volume first-hand facts, studies presented without the stiffness of statistical tables, in the way of most interesting

description. Immediately after the articles appeared their effect was evident. A dozen Catholic organizations came to the rescue. Contributions of all kinds poured in. The conscience of Paris Catholics brought all of these problems into their immediate solicitude and many kinds of redeeming activity were made possible through the zeal and resources enlisted. The forty centers of religious activity newly created in a district where paganism and revolution had held sway are an impressive tribute to the vitality of the Catholic heart of France.

While the author's investigation related entirely to suburban conditions in Paris, he brings to our attention processes and conditions in poverty which are practically universal. His success shows us the missionary power of information in arousing and directing conscience. He shows us the way in which the poor can live isolated and neglected and the well-to-do can move over their smooth pathways without knowledge and, therefore, without concern. American Catholic charities can profit by such lessons. Fact studies of a similar kind made among our own poor would be of the greatest value in confirming our leaders in their progressive work and in commending progressive methods to many who hesitate to seek more accurate knowledge of conditions of the poor and to widen the scope of charity in the service of them.

FILS DE L'EGLISE. René Bazin. A. Mame et Fils, Tours; J. de Gigord, Paris. 1927.

René Bazin touches nothing which he does not adorn. His practised pen, guided by a true artist's eye, has long been at the service of the Church and France and art and of the many pages that he has written, not one should be blotted out or lost. His latest work, a collection of essays to be followed by others, is really an apology for Christ and his Church. For in sketching even thus lightly our Lord, St. Mary Magdalen, St. Ambrose, St. Augustine, St. Guénolé, St. Ignatius Loyola, St. John Baptist de la Salle, the Blessed de Montford, and St. John Baptist Vianney, his purpose is to show that one and all have found the secret of joy for which the world looks in vain. His aim therefore is not scholarship but edification, especially for the young, and in it he succeeds. To show the Church's perpetual charm and power he adds a long chapter which at first sight seems out of place; it describes the conversion of the Anglican communities of monks and nuns at Caldey. This story, more familiar to us than to Frenchmen, was however worth telling, as it is worth rereading. The recent death of the Mother Abbess gives it a poignant actuality.

WITH THE CHURCH. By Mother Mary Loyola. Part II: Ascension to Advent. P. J. Kenedy and Sons, New York. Pp. 295.

This volume follows Part I, Advent to Ascension, by the same author. It was noticed in the REVIEW of March, 1925. Father Herbert Thurston's Preface to the work as a whole was published in the latter volume. The spiritual insight and culture of the author so well known to English-speaking Catholics are maintained faithfully in this volume of Mother Loyola's. The gifts of the Holy Ghost and all of the other practical truths that are discussed are dealt with in a way that brings them very close to everyday life. One notes with genuine pleasure such practical observations as the following: "Kind thoughts and interpretations, kind listening and —which is always safe—kind looks add enormously to the happiness of home and do grand work for God". "Kind judgments should be cultivated until they become an instinct". "Seeming defects can be set down to fatigue, worry, health, trouble, strain on temper." "Am I, like St. Teresa, an advocate of the absent so that when I am about, people feel safe?" "Do I stick steadily to work to which I have set my hand when difficulties arise or it has ceased to interest me? Am I dependable in keeping appointments and promises, in not disappointing expectations I may have raised?"

The work is filled with practical suggestions like these which interpret spiritual truth with excellent effect. It will do much to invest the details of everyday life with spiritual dignity.

Literary Chat

Two seminary publications recently received furnish occasion to discuss certain relations of writing to the priesthood. One notices with satisfaction that students in every type of school print at regular intervals some kind of publication which furnishes to them opportunities for writing, and gives to us a chance to see the soul of the student-body expressed in print. We have heard of such journalistic efforts even in the grades. One instance occurs to memory where a boy's gang that had its headquarters in a suburban cave published a little journal secretly by means of a broken-down typewriter. In a time of universal reading the impulse to write will naturally flourish. We find very creditable verse in many of our college publications. Whatever the faults of style and treatment and the crudities of humor sometimes noticed, one cannot but welcome the tendency of active young men to express themselves in print. Undoubtedly there is much useless writing on all sides. Unless we cultivate the habit of writing, however, we shall scarcely find and develop those who can write to good effect.

Writing helps admirably to develop style. It disciplines thinking and trains one in the orderly expression of thought directed toward a purpose. Some feel that it would be well to require college students in English to correct proof sheets as one method of

gaining a correct sense of word values and some feeling for rhythm in style. It is surprising to note that the thoroughly cultural and ecclesiastical training which the priesthood receives produces so few relatively who develop an inclination for serious writing or find any pleasure in it. Even when allowance is made for the busy practical lives of American priests we should still have a much greater number than we see, who make of literary activity a factor in their lives. An eminent Berlin professor once said to an American student who had just completed his work, "Never let a year pass without writing something. If no other subject can be found, make a study of pipes. In any case, cherish the impulse to write in order that you may have full profit from your culture."

Many of our seminaries give us publications which are encouraging signs of feeling for literary expression. *The Salesianum* of St. Francis Seminary, Milwaukee, is in its twenty-second volume. All of the contributions in the number before us are written by priests. *Seminary Studies,* issued by Mt. St. Mary Seminary, Cincinnati, is in its second volume. All of its contributions are from students. The topics treated grow naturally out of the seminary course. Each one is followed by a good set of references, an excellent training in the technique of scholarship. As an elder journalist brother, the ECCLESIASTICAL REVIEW appreciates as full of promise all seminary publications like these. Proper recognition, with even academic credit given to theological students for their literary work, ought to implant a taste for writing which the newly ordained priest will carry into the field of his ministry. When this is generally the case, we may look for a larger number whose pens, otherwise idle, will be enlisted in the service of spiritual truth and culture.

The August issue of *Our Missions* (Techny, Illinois) prints a brief report of the annual meeting of the Catholic Medical Mission Board held at Manhattanville, New York, in June of this year. The purpose of the Board is fourfold. 1. "To make known in the United States and Canada the medical activities of Catholic missions for the conversion of non-Catholics and to encourage assistance to such activities whether by spiritual or material aid or by personal service in medical work, whether in lay or religious capacity. 2. To assist in giving medical training to mission candidates preparing in America. 3. To gather from the mission fields and to make known in the United States the requirements for medical mission workers. 4. To encourage Catholic students in mission lands to come to Catholic institutions in the United States for medical study."

This signal recognition of the relation of health work to the preaching of the Gospel is one of the most encouraging recent developments in Catholic activity. It is not surprising that the official organ of the Propagation of the Faith, *Catholic Missions,* and *Hospital Progress* have been actively enlisted in support of this splendid movement. We note also in the report under review that twenty priests from religious communities engaged in the work of foreign missions attended courses for two weeks in June 1926 at the Georgetown Medical School in Washington where courses in First Aid, Tropical Medicine, Materia Medica, Dental Emergencies and Minor Surgery were given by members of the medical Faculty, together with officers from the United States Tropical Medical Department and the Public Health Service. The American Red Cross also furnishes one of the instructors.

In our issue of March of this year an account of the organization in Washington for the training of medical missionaries under the direction of Dr. Anna Dengel was given. This is another significant phase of the whole movement. All of the accounts that we have from the foreign missions district tell us of the pitiable inroads of disease in the foreign mission fields and of the splendid efforts to develop proper care and ways of prevention, all of which is Christian charity in one of its noblest forms.

When this development in foreign mission work will be more generally appreciated we may look for new

strength in all missionary effort among backward peoples and an increase in vocations to mission work in respect of trained medical service.

Those who have been endeavoring to strengthen medical social service in our own Catholic charities in the United States will hope for better understanding of its purpose through the high approval which foreign medical work has gained. Just as progressive medicine considers the social environment of a patient as an important factor in his physical condition, the trained social worker sees health conditions as important phases of poverty. Our schools also are giving increasing attention to health work among school children. The trained social worker sees the entire life of the poor as one condition involving many problems other than hunger. While our progress in widening the scope of charity has not been as rapid as adequate insight would have demanded, it is nevertheless at such a stage now as to promise marked improvement. Health care of the helpless classes in the foreign mission field and among our own poor is an expression of Christian charity in the most appealing form.

Another important feature of foreign mission work in its larger aspect is brought to attention by *Bulletins* Number 1 and 2 of the Catholic University of Peking. It was founded in 1925. The American Benedictines were requested by the Holy Father to take charge of the work. It is directly under the Archabbey of St. Vincent of Latrobe, Pa., whose monks will have the active assistance of all other Benedictine foundations in the United States. A rather striking sentimental and historical reason for the choice of the Benedictines is given in the words of His Eminence Cardinal Van Rossum: "It is the most intense desire of this Sacred Congregation of the Propagation that the Order of St. Benedict which during the Middle Ages saved Latin and Greek literature from certain destruction, should found in the city of Peking an institute of higher Chinese studies as the most apt means of fostering a more vigorous growth of our holy religion in the vast territory of China."

The various departments of the University will be grouped in schools of Theology, Philosophy, Arts and Letters, Science, and Chinese studies. Since American Protestants have two outstanding institutions of higher education in the city of Peking, we cannot but welcome this new promise of Catholic intellectual activity in that great mission field. *Bulletin* number 2 (March 1927) reprints the Holy Father's Encyclical letter of February 28, 1926, on promoting Catholic missions. We might well wish that this superb and authoritative interpretation of the place of the missions in the life of the Church might be more widely read.

Preaching remains for all time a duty in the priesthood. All tendencies to reduce its prestige or underrate its worth or to tolerate indifference in the way in which it is done will meet thoughtful resistance from priestly zeal. The claims of preaching upon us are so evident that statement alone is argument. On this account it is extremely difficult to set forth reasons for careful preparation every time a priest undertakes to interpret spiritual truth to the people. We welcome everything in literature which will help to maintain a right attitude on the part of the priest toward his duty. But no literary help can excuse the preacher from the primary obligation of honest personal industry in his preparation.

These thoughts are suggested by the recent appearance of *The Priest's Promptuary of Points for Preaching*, by the Rev. J. M. Hallam, M.A. (Sheed and Ward, London; B. Herder Book Co., St. Louis). It is a volume in 12mo of 90 pages which contains brief outlines of sermons for the Sundays of the year and a number of feasts. The author follows traditional paths in his treatment of topics. He does not appear to have taken up new interpretations of duty that are related to social problems which at present engage such wide attention. The sermon on the Feast of the Holy Family, for instance, page 19, does not give to either parents or children any direction that bears on the changed relations between them which we now witness. And yet all religious leaders

are gravely concerned about these problems. If the priest who uses this little work will supplement it out of the resources of his own thought, observation and experience, his sermons will have not only the solid content of clearly indicated Catholic doctrine but also an actuality which will be of great value in helping the faithful to see their spiritual obligations clearly in spite of the confusion which now surrounds us.

The high authority enjoyed by the writings of St. Alphonsus, a Doctor of the Church, assures a cordial welcome to *Meditations and Readings for Every Day of the Year,* edited by Father J. B. Coyle, C.SS.R. (B. Herder Book Co., St. Louis; The Talbot Press, Dublin and Cork). Good paper, clear type, excellent binding and brief extracts for meditation and spiritual reading are features which the reader will find pleasing in our day when so many factors in the priest's busy life tend to blunt the spiritual sense and to permit the development of an unspiritual outlook. The calm and clear vision of St. Alphonsus as it is here set forth gives promise of spiritual regeneration. It would be futile to attempt any recommendation beyond that contained in the personality of the saint, the verdict of Catholic history and the formal approval of two Popes. The usefulness of Father Coyle's work might have been increased by a good index.

The extraordinary hold of St. Thérèse of Lisieux, known as the Little Flower, on Catholic imagination and piety throughout the world is a remarkable phenomenon in recent Catholic life. While devotion to her is widespread and literature is abundant, it is quite probable that the detailed knowledge of her life is not in keeping with the spirit of devotion to her. Hence the small volume of Henry C. Day, S.J., which has just been issued, will serve a very useful purpose in sketching that extraordinary life. (*The Love Story of the Little Flower.* Sands and Co., London; B. Herder Book Co., St. Louis.)

After reading *The House of Martha at Bethany,* a scholar of international reputation and Professor of Sacred Scripture in one of the European houses of ecclesiastical studies has this to say of the volume: "It is a devout and interesting book, and for me has quite a scientific value, because it appears to me to belong to the same literary form and species as the apocryphal gospels, though free from the blemishes of various kinds that are apt to mar the latter. And so it proves (with the author's previous book, *In the Workshop of St. Joseph*) that productions of this kind have a rightful place in our devotion and literature, and even in our pious meditations — given that we distinguish what is certain and inspired from the rest."

This, in a nutshell, expresses the dual aim of each of these books—namely, their devotional as well as their instructional service. To judge from what not a few are saying of *The House of Martha at Bethany,* it is fair to expect that others will be greatly helped in picturing mentally the very earliest Christians of all and their manner of living and of worship. Our ancestral relation to them seems to come closer as we recognize how much religiously there is in common between them and us, and their Christian example has a more direct and potent appeal when we see these first followers of our Lord in the natural human setting of their lives.

A non-Catholic of culture and high standing once remarked to the writer, "One of the most admirable features of your Church is that it can take any human being and invest him with dignity and duty which give him worth in his own eyes and in social life." This is so evident to us of the household of the faith that we rarely advert to it. It finds illustration in a little volume which has just come to hand. (*Victims of Love,* B. Herder Book Co., St. Louis.) The author, who is anonymous, is a member of The Association of Victims for the Church — Associazione delle Vittime per la Santa Chiesa. The organization owes its origin to Mother Mary, foundress of The Little Company of Mary, who undertook the work during the later years of the Pontificate of Leo XIII with his express approval.

The aim of the Society is to associate all individuals who are eager to rise above the level of average sanctity into a spiritual bond which will offer prayer, mortification and effort to our Divine Lord in the interests of the Holy Father and of the Church. The work permits members to follow their ordinary tasks and maintain their social contacts without in any way attracting attention. The bond that unites them is spiritual and it involves no association other than that of common service of inspiring and unselfish spiritual ideal. No matter how humble one's lot or how exacting one's duties, an opportunity is found in this way to relate oneself and one's merit effectively to a purpose as noble as any that is possible to a Catholic. Dignity and worth will invest any life that feels called upon to enter this association. When one feels in touch with such spiritual work, one is able to effect a compromise between life and eternity toward which all true lovers of Christ aspire. The poet Austin refers in a striking way to that aspiration:

"Sorrowing one stays with sorrow, still resigned
To work unhired amid life's hireling mart,
To cherish in the crowd monastic mind
And in a world profane, a cloistered heart."

The little book just mentioned describes the Association and the method in which its purposes may be served.

Father Lattey, S.J., of the Heythrop College in Oxfordshire, to whom Catholic and non-Catholic readers alike owe much of the light that comes from a reasonable explanation of the Sacred Scriptures, takes occasion from a Wayside Cross in Surrey to remind us of the value of Catholic teaching on the subject of *Holy Images and the Crucifix*. The brief argument carries conviction, as is proved by the fact that the pamphlet is now issued in its fifteenth thousand by the Catholic Truth Society (72 Victoria Street, London, England). "Image worship" is one of the great objections made by non-Catholics against accepting the otherwise reasonably appealing doctrines of the Catholic Church. Priests who can succeed in propagating such pamphlets as issued by the English Catholic Truth Society are likely to effect more good than the annual missions in the parish; for *scripta manent*, whereas oratory passes with the sound of the voice.

It is said that speculators watch values in the stock market from three points of view. First there is a cycle that may include a year or more. This indicates a general tendency in values. A more restricted view is then taken covering a shorter period, perhaps two weeks. Finally account is taken of the movement from day to day. One can follow a method something like this in observing crime, a moral and social problem that is a cause of so much concern to thoughtful men. We note a general tendency to break away from anchorage to spiritual truth and from the established forms of faith in God and worship of Him. We see also the tendency toward particular crimes and easily excused sin. We then deal with the particular criminal, his offence, his punishment and reformation. The three points of view must be taken into account in our collective efforts to understand crime and to deal with it intelligently. Many Federal and State commissions are engaged in this work. Observers representing many types of philosophy and faith are busy with it. Psychologists, moralists and religious teachers are likewise giving to crime most serious attention.

The National Crime Commission on Pardons, Parole, Probation, Penal Laws and Institutional Correction has just published a brief report of an investigation conducted by Dr. Louis N. Robinson in England, Belgium, Holland, and Germany. The report tells us that while we Americans seem to think that crime can be held in check by punishing severely an insignificant fraction of our criminals, Europeans believe that it is more effective to impose reasonably mild penalties on a large proportion of those who offend. The statement is made that in two of the leading cities of Missouri where information was laid before the police concerning fourteen thousand major felonies, arrests had

followed in but eight per cent of the cases, and only three per cent of that number had been found guilty. Europe, it seems, employs more effective methods, which make it risky for an individual to engage in crime. The report indicates stable maintenance of standards of care and treatment of prisoners there, free from the complications of politics; while our prison management is unstable, confused and uncertain. In Europe, the report finds, the indeterminate sentence and the minimum sentence are administered with much more care and effect than in the United States. A comparison as to prison labor shows greatly to our disadvantage.

A general tendency to substitute fine for imprisonment appears and provisions are made in some cases for the payment of fines by installment. This method seems to go a long way in preventing the injustice which permits the rich to escape imprisonment by paying fines and sends the poor to prison without alternative. The general tendency against imprisonment, an improved fining system and discriminating use of probation are noted as outstanding features of Europe's practice.

The report finds that the movement which undertakes careful study of the individual prisoner by the case-work method is developing rapidly. In this way the treatment of each one is adjusted in the light of his personal history, mental powers and qualities of temperament. (A remarkable account of the use of this method in the United States will be found in Cooley's *Probation and Delinquency*, issued by the Catholic Charities of New York. See a notice of it in the ECCLESIASTICAL REVIEW, June, 1927.) On account of the far-reaching moral, social and spiritual implications of crime the priest is called upon to take a serious interest in everything that works toward its prevention and promotes methods of dealing with prisoners which will restore them to normal social life and strengthen the appeal of self-respect and spiritual ideals.

The record of the work of the League of Nations in 1926 appeared recently. It is in Volume X of the World Peace Foundation pamphlets. (World Peace Foundation, Boston.) Although the United States has not entered the League, its work is of supreme interest to us from many standpoints. It is impressive to note that a population of nearly one and one-half billion is found in the states that are members of the League of Nations and the population of the states not members of the League amounts to three hundred and seventeen million. Aside from the technical political relations of the member states, the League of Nations is working actively on many problems which are of universal human interest. Thus, for instance. the International Committee of Public Health is undertaking research work into epidemic diseases throughout the world and endeavoring to develop effective sanitary measures. Information is systematically distributed to practically all countries of the world which possess health statistics. Radio and cable and the printed page convey information without delay on the plagues, cholera, yellow fever, typhus, and small-pox. Close personal contact among leaders of all nations in these fields is promoted. Work of this sort is highly serviceable. School health programs and regulations, problems of school hygiene, the nutrition of school children and the prevention of infectious school diseases, health insurance, research work in cancer and malaria come within the range of interest of the committees of the League. We find a record in the Report of the League of Nations of efforts to suppress traffic in opium and other dangerous drugs. While much attention is given to the welfare of children from a national standpoint, effort is made not to invade the jurisdiction of the member states in respect of the problem. The League is dealing with the horrible problem of international traffic in women and children.

The member states of the League are endeavoring to create a plan by which instruction on its aims, principles and methods may be introduced into the educational systems of the various countries up to and including universities. Although we in the United States are politically not identified with the League of Nations we are interested in all of the moral and

social problems with which it deals. It is service to humanity to force these fundamental problems upon the conscience and solicitude of the world and none of us may be entirely indifferent to them under any title whatsoever.

Books Received

SCRIPTURAL.

THE BOOK OF EXODUS. A Study of the Second Book of Moses with Translation and Concise Commentary. By the Rev. Henry J. Grimmelsman, Professor of Old Testament Exegesis, Mt. St. Mary Seminary of the West, Cincinnati. Seminary Book Store, Norwood, Cincinnati. 1927.

CONCORDANT VERSION OF THE SACRED SCRIPTURES. An Idiomatic, Consistent English Version conforming to the basic laws of language, in that, as far as possible, each English expression constantly represents its closest Greek equivalent, and each Greek word is translated by an exclusive English rendering. Pocket edition. Concordant Publishing Concern, Los Angeles. 1927. Pp. 383. Price, $1.50 (6/-).

THEOLOGICAL AND DEVOTIONAL.

OUR SACRAMENTS. Instructions in Story Form for Use in the Primary Grades with Colored Drawings accompanying Text according to Modern Educational Methods. By the Rev. William R. Kelly, author of *Our First Communion and The Mass for Children*. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 128. Price, $0.60 *net*.

MENTAL PRAYER. According to the Teaching of St. Thomas Aquinas. By the Rev. Denis Fahey, C.S.Sp., D.D., D.Ph. M. H. Gill & Son, Dublin. 1927. Pp. xi—77. Price, 2/6 *net*.

JUDAISM AND CATHOLICISM. By Rosalie Marie Levy, author of *The Heavenly Road, Why Jews Become Catholics, Heart Talks with Jesus*, etc. R. M. Levy, Box 158, Station D, New York City. Pp. 144. Price, $1.00.

QUAESTIONES DE EMBRYOLOGIA ET DE MINISTRATIONE BAPTISMATIS quas in Utilitatem Cleri resolvit Pater fr. Ben. H. Merkelbach, O.P., S.Th.Dr. et in Collegio theologico Lovaniensi S. Theologiae professor. (*Quaestiones Pastorales*, II.) La Pensée Catholique, Liege; A. Giraudon, Paris 6e; N. V. De R. K. Boek-Centrale; Amsterdam; Verlag Ferdinand Schöningh, Paderborn; Casa editrice Marietti, Torino vel Roma; Granger Frères, Montreal; Editorial Voluntad, Madrid. 1927. Pp. 88.

UEBER DIE REUE ALS SAKRAMENTSTEIL UND ALS DISPOSITION DER RÜCKFÄLLIGEN. Von einem römisch-katholischen Priester. Volkschriften-Verlag Th. Mazurczak, Speicher. Auslieferung für den Buchhandel: A.-G. Neuenschwandersche Buchhandlung, Weinfelden. 1926. Seiten 55.

DE BONIS ECCLESIAE TEMPORALIBUS ad usum praesertim Missionariorum et Religiosorum auctore G. Vromant, C.I.C.M. de Scheut, Prof. Iuris Canonici. (Museum Lessianum, Section Théologique No 19. Publications dirigées par des Pères de la Compagnie de Jésus, Louvain.) Éditions du Museum Lessianum ou Desbarax, Louvain; Giraudon ou Casterman, Paris. 1927. Pp. xiv—397. Prix, 35 *fr*.

A CONVERT-PASTOR EXPLAINS. By the Rev. J. R. Buck, Pastor of St. Joseph's Church, Salem, Oregon. Foreword by the Rev. Edwin V. O'Hara, LL.D. 1927. Pp. 180.

WHOM DO YOU SAY? By J. P. Arendzen, D.D., Ph.D. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. Pp. 308. Price, $2.00.

THE THEORY OF REVELATION. By the Rev. Joseph J. Baierl, S.T.D. Part I. The Speculative Foundation of Revelation. Section I: The Natural Presuppositions of Revelation. For the Use of the Students of St. Bernard's Seminary. Seminary Press, Rochester, N. Y. 1927. Pp. xix—248.

HOMILETIC THOUGHTS AND COUNSELS. Keppler-Macdonald. B. Herder Book Co., St. Louis and London. Pp. 128. Price, $1.25.

FOLLOW ME. By the Rev. Peter Geierman, C.SS.R. B. Herder Book Co., St. Louis and London. Pp. 225. Price, $1.75.

THE LITTLE SECRET. Key to the Interior Life. Translated from the German of the Rev. Cassian Karg, O.M.Cap. by a Capuchin Father of St. Joseph's Province. Third edition. Capuchin Fathers, 1740 Mt. Elliott Ave., Detroit. Pp. 44.

THE EPISTLE OF CHRIST. By Michael Andrew Chapman. B. Herder Book Co., St. Louis and London. Pp. 264. Price, $1.75.

SUMMA THEOLOGICA Divi Thomae Aquinatis Ordinis Praedicatorum in Breviorem Formam Redacta, Usui Seminariorum Aptata, Auctore Fr. Ioanne Lottini, eiusdem Ordinis, Commissario Generali S. Officii. Pars Tertia. Marius E. Marietti, Taurini et Romae. 1927. Pp. 635. Pretium, *Lib. It.* 27.

DE MAGISTERIO PASTORALI. Pars I: De Scandalis Eradicandis deque *Pace Christi in Rego Christi* instauranda. Auctore Sac. A. M. Micheletti, Protonotario Apostolico, emer. prof. ord. Theologiae et Medicinae Pastoralis in Universitate Catholica Lublinensi, Consultor. SS. CC. Concilii, Sacramentorum, Seminariorum ac Universitatum Studiorum. (*Epitome Theologiae Pastoralis,* Vol. II, ex S. Scriptura, Ss. Patribus et Doctoribus Ecclesiae ac pontificiis documentis excerpta iuxta Codicis ordinem ac litteram digesta. Marius E. Marietti, Romae et Taurini. 1927. Pp. ix—495. Pretium, *lib. it.* 17.

FAMILIAR INSTRUCTIONS ON THE DEGREES OF MENTAL PRAYER. By the Abbé Courbon, Doctor in Theology. Translated from the French by a Client of St. Teresa. M. S. Kelly & Co., Loughrea, Co. Galway; Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xiv—234. Price, $2.50 *net.*

ECCLESIASTICAL TRAINING. Being a Short Treatise on the Spiritual Formation of Aspirants to the Priesthood. By Cardinal Bourne, Archbishop of Westminster. Burns, Oates & Washbourne, London. 1926. Pp. vii—108. Price, 3/6.

CHRIST IN THE CHRISTIAN LIFE. According to St. Paul. From the French of J. Duperray by John J. Burke, C.S.P. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta, Madras. 1927. Pp. xx—202. Price, $2.00.

A MEDICO-MORAL PROBLEM. Ectopic Gestation. By the Rev. Henry Davis, S.J. Reprinted from the *Ecclesiastical Review,* September and October, 1927. The Dolphin Press, Philadelphia. Pp. 28. Price, $0.25; 5 copies, $1.00; $2.00 a dozen.

THE SCALE OF PERFECTION. By Walter Hilton, Augustinian Canon of Thurgarton Priory, Nottinghamshire. Modernized from the first printed edition of Wynkyn de Worde, London, 1494, by an Oblate of Solesmes. With an Introduction from the French of Dom M. Noetinger, Monk of Solesmes. (*The Orchard Books,* XIII.) Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. lvi—404. Price, $2.00 *net.*

ST. TERESA OF LISIEUX. A Spiritual Renascence. By Fr. Henry Petitot, O.P. Translated by the Benedictines of Stanbrook. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xxvii—284. Price, $2.50 *net.*

SETTING IT RIGHT. Concise Answers on Points of Catholic Doctrine. By the Rev. Charles F. McGinnis, Ph.D., S.T.L., formerly Professor of Philosophy in St. Thomas College and Professor of Apologetics in College of St. Catherine, St. Paul, Minn.; author of *The Communion of Saints*, etc. Foreword by the Most Rev. Austin Dowling, D.D., Archbishop of St. Paul. For sale by the author, Hastings, Minn. 1927. Pp. 201. Price, $1.50 *postpaid*.

ASSIGNMENTS AND DIRECTIONS IN THE STUDY OF RELIGION: THE SACRAMENTS. By Sister M. Mildred, O.S.F., Ph. D., Supervisor, Sisters of St. Francis, Glen Riddle, Pa. The Child's Companion Book to the Rev. William R. Kelly's *Our Sacraments*. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 48. Price, $0.30.

LIFE OF ST. JOHN OF THE CROSS, MYSTICAL DOCTOR. By the Sisters of Notre Dame, Mt. Pleasant, Liverpool. Introduction by Father Benedict Zimmerman, O.C.D. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xii—200. Price, $2.50 *net*.

A CATECHISM FOR INQUIRERS. By the Rev. Joseph I. Malloy, C.S.P. Paulist Press, New York. 1927. Pp. x—85. Price, $0.15.

COMPENDIUM DE RELIGIOSIS ad Normam Codicis Iuris Canonici edidit. P. Timotheus Schäfer, O.M.Cap., Dr. utriusque iuris et phil., Lector Emeritus in Collegio internationali S. Laurentii a Brundusio, Consultor S. Congregationis de Sacramentis. (*Lehrbücher zum Gebrauch beim theologischen und philosophischen Studium.*) Libreria Aschendorff, Münster i. Westf. 1927. Seiten xix — 727. Ladenpreis: geh., 14 *RM*; geb., 16 *RM*.

ENUCLEATIO MYSTICAE THEOLOGIAS S. DIONYSII AREOPOGITAE, Episcopi et Martyris, per Quaestiones et Resolutiones Scholastico-Mysticae. Auctore P. Ioseph a Spiritu Sancto, Carmelita Discalceato Lusitano (1609-1674). Editio Critica a P. Anastasio a S. Paulo, Annalista et Chartulario eiusdem Ordinis accuratissime exarata. (*Carmelitana*, Periodica Critica Publicatio Trimestris Operum Mysticorum Ordinis Carmelitarum Discalceatorum, An. I, Fasc. I, Iul.–Sept. 1927.) Curia Generalitia, Corso d'Italia 38, Romae 34. Pp. xxxi—48. Pretium annuae subnotationis, 25 *L. ital.*

SAINTE GERMAINE COUSIN, Vierge de Pibrac. Par François Veuillot. La Bonne Presse, Paris—8e. 1927. Pp. 85. Prix, 1 *fr.* 75 *franco*.

SAINT IRÉNÉE, Évêque de Lyon, Martyr (IIe Siècle). Par M. l'abbé L. Cristiani, Docteur en théologie, Docteur ès Lettres, Professeur d'histoire aux Facultés catholiques de Lyon. La Bonne Presse, Paris—8e. 1927. Pp. 89. Prix, 1 *fr.* 75 *franco*.

PHILOSOPHICAL.

PRIMER OF THE PRINCIPLES OF SOCIAL SCIENCE. By the Rev. Michael Canon Cronin, M.A., D.D., P.P., author of *The Science of Ethics*. M. H. Gill & Son, Dublin. 1927. Pp. viii—120. Price, 2/– *net*.

GESETZLICHE UNFRUCHTBARMACHUNG GEISTESKRANKER. Von Dr. Joseph Mayer. (*Studien zur katholischen Sozial- und Wirtschaftsethik*. Herausgegeben von D. Dr. Franz Keller, o.ö. Professor an der Universität Freiburg i. Br. Dritter Band.) B. Herder Book Co., St. Louis und Freiburg im Breisgau. 1927. Seiten xliv—466.

POUR QU'ON LISE COURNOT. Par F. Mentré. (*Bibliothèque des Archives de Philosophie.*) Gabriel Beauchesne, Paris. 1927. Pp. viii—245. Prix, 22 *fr. franco*.

THE SCHOLASTIC PHILOSOPHY EXPLAINED. By the Rev. Henry H. Wyman, C.S.P. Revised edition. Paulist Press, New York. 1927. Pp. 31. Price, $0.05; $3.50 a hundred; $30.00 a thousand.

PSYCHOLOGIA SPECULATIVA. Josephus Fröbes, S.J. Tomus I. B. Herder Book Co., Freiburg, Brisg. et St. Louis. Pp. 253. Pretium, $1.65.

HISTOIRE ET ARRET D'UNE MYSTIFICATION. Par A. Lugan. (*Etudes sur les Doctrines de "l'Action Française" de Son Origine a Nos Jours,* N° 4.) Mouvement, 22 rue de la Clef, Paris—V^e^. Pp. 54. Prix, 3 *fr.* 25 *franco.*

HISTORICAL.

ELIZABETH SETON. By Madame De Barberey. Translated and adapted from the sixth French edition by the Rev. Joseph B. Code, M.A., S.T.B., with a Brief Sketch of the Community of the Sisters of Charity since the Death of Mother Seton. Introduction by the Most Rev. Michael J. Curley, D.D. Macmillan Co., New York. 1927. Pp. xviii—594. Price, $5.00.

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